Racial Consciousness — 1921.

Comprehensive Grasp of the Problem of the Age Shown b Various Writers—Negro Must Educate Himself to Grapple with Life in Highly Organized Modern Society

Negro World
By C. Anthony Lindsay
(First Prize) 12/17/21

It will be granted that the phrase "The Negro Problem" is by no means a novelty. Politicians, journalists, scientists and writers of varying prominence have all employed it. Nor is it peculiar to any particular country or to the Negro himself alone: members of other races have also employed it. But to the psychological, unprejudiced mind what would seem more a problem is—how it is that the Negro constitutes a problem at all?

On the ground, however, that the phrase is allowed to pass unchallenged by even our profoundest scholars, it must be assumed that there must, at least, be a restricted sense in which the term is employed—a sense in which the Negro himself and the other races apparently acquiesce.

To attempt, therefore, a solution of this "problem" with any hope of success is, to my mind, to first determine just in what respects and just how far the Negro himself allows he constitutes anything like a problem.

The answer to this "problem" is not to be found in any biological investigation, nor will the famous Darwin theory of evolution lend any new aid.

Whatever illumination or deductions derivable from these sources must be equally applicable to the other races as they are to the Negro race, and what is applicable to all races, what is common to all races cannot be at the same time foreign to any particular one. Accordingly, any theory launched to show, or attempted to prove that the Negro is less than a man—that he belongs to an inferior specie of animals—must explode of its own self.

Not that some such theory has not been advanced; not that there are not those to be found who would have the world believe that their unjustifiable discrimination against, and abuse of the Negro is warranted on the theory or assumption that the Negro is potentially less than a man.

The Negro, however, is not prepared to waste any time discussing such a matter as this, for to him there is no problem as to whether he is a man as other men are. He knows he is a man, capable of reaching any height that man has reached; capable of meeting all the requirements of a man. He knows, too, that by no species of reasoning can the fact that he is a man be negatived. He knows more: he knows that the very supporters of the theory that he is not quite a man are themselves not so very satisfied that their conclusion is sound. For the Negro, therefore, this "problem" must be sought for and discovered in other direction or directions—other than that immediately considered above.

We have, therefore, arrived at that point where we can now ask with some amount of certainty of its discovery and solution, Wherein lies, or what constitutes, the "Negro Problem?"

Now, it will be seen and must be admitted that this so-called "problem" fundamentally originated in the difference of the position taken up by the white races on the one hand, and that taken up by the Negro race on the other hand on the question of race superiority—a position, or rather, assumption, according to the white races—which warrants them in contending that the Negro race is inferior to that of the white. This is the crux of the matter, and so far as can be stated with any amount of dogmatism, it is hopeless to expect that there will ever be mutual agreement on this vexed question—agreement between the white races and the Negro race. Accordingly so far as the Negro can see, he can expect nothing but unending warfare between himself and the white races until his moral and legal claims as a man, until his justifiable aspirations, his loftier ideals are recognized and given the same opportunity as the other races for their realization.

If this, then, is the correct gauge of the situation, a solution to the "problem" would seem to be either in (a) How best to harmonize the Negro race with the white races? or, (b) What should be done in order that the Negro might obtain his just claims and aspirations as any other human being?

The former will not meet the situation, as the most that can be expected under that heading will not amount to more than a mere tolerance of the Negro. But then the "problem" will not have been solved!

The latter seems to be the real question to face if a solution is to be found, and in this connection the Negro asks for nothing more nor less than that he be treated as a rational human being, possessing the same possibilities and having similar ambitions as members of other races. He asks for political and legal rights; he asks that no unholy ban be placed on his moral rights to his own self-determination; that no unnatural, discriminating restraint be placed on his natural and higher aspirations. He asks for equal rights.

He is not asking for social equality with the white races; this is neither necessary nor possible in view of the present ethnical code. Perhaps, with the dawn of the millennium, the question of social equality will have solved itself.

It will be seen, therefore, that the Negro, being conscious of his own higher instincts (here used advisedly) —higher than those of the lower animals—conscious that he is rational as other men are; conscious that he possesses something of the Divine in him, naturally and logically seeks for scope for the development, expansion and manifestation of these.

And because it is not possible to arrest or suppress these inclinations and desires any more than it is possible to arrest the tides of the ocean, it is plain that there will be conflict and antagonism between the Negro and those who fail or refuse to recognize, appreciate or grant his just claims and aspirations.

Nor is this problem to be solved by any legal enactment subjecting the Negro to any subservient position; neither will the solution be complete if the Negro is left dissatisfied in some directions. In short, no solution to the "problem" will be complete, effective and satisfactory which does not grant or admit that the Negro is justified in claiming every right and privilege that other civilized races lay claim to.

The Negro has the same innate desire to shape and determine his own destiny as any other race has done or is doing, and no power is going to prevent him from doing that! The sooner that much is realized seriously by the dominant races of the world today the quicker will this "problem" find its solution.

If, then, it is conceivable that the races now dominating the world, and who apparently hold that the Negro has no right to aspire to be anything more ambitious than to be a hewer of wood and drawer of water; if these races could bring themselves to recognize and admit that the Negro is a man as other men are, and treat him as he has a right to, wherever found; if these races could be made to recognize and admit that the Negro is an asset in the economy of the world and in the wisdom of God Almighty—then, in the opinion of the writer, this "problem" would have been solved.

But if these races are blind to these facts, or choose conveniently to remain so from jealousy, hatred, arrogance or from the insatiable lust to dominate; or from any other desire or desires, reason or reasons, cause or causes, then this "problem" can only and will only be solved when the Negro shall by unity and consolidation of all his forces, and by a masterly marshalling of these, hack his way through all opposing forces to a place in the sun for his own self-determination, thereby compelling the admission of the other races of his just claim to a place on this terrestrial globe for the working out of his own destiny.

And in the opinion of the writer this seems the most probable thing the Negro will have to do in order to settle forever "the Negro problem."

By J. HORTON
Second Prize

The Negro problem presents itself in most sinister form to every people of the world, whether they realize it or not.

It is true, also, that the Negro problem reaches unto the heavens; the Creator knows the innermost section of the Negro problem.

By Him the Negro problem can be solved, but He leaves it to the Negro to solve his own problem; as other races have solved their problems, knowing that the solution is in the hands of the Negro.

The Negro should give immediate attention to this vital problem.

It will be for his own benefit and will assist the world generally.

To ignore this problem is to lay the corner stone of unrest for future generations, but to regard it and apply scrupulously, a satisfactory solution is to lay the foundation of the much-needed peace, perfect peace, and is a very important step towards the distant advent of the Universal Brotherhood of Man.

The Negro problem is an antiquated one dating back many hundred years ago when Negroes were torn from their native land, Africa, by an antagonistic tribe disguised as Christians, scattered throughout the Western World upon strange lands, among a problematic people with peculiar language and customs, and were compelled to work as slaves under retarding conditions.

The principal endeavor was to solve these problems, and, having done so, in spite of considerable misfortune, coupled with inhuman cruelty, they have produced for the world's benefit a generation qualified to meet and cope with modern civilization in all its branches.

This, in itself, is a problem.

It baffles the minds of the most intelligent of other races, and today the world, after surveying the achievement of the Negro in science, art and literature, combined with his heroic valor in the formidable cataclysm of the World War, is asking the question—How did the Negro do it?

This compels the respect and commendation of many members of various races who are not wholly infused with the germs of malicious selfishness; but it does not solve the Negro problem.

The Negro invariably performed these glorious feats for the benefit of another race and paid no attention to the good which he might, could, and should have done for himself to the benefit of the world.

The Negro problem is universal. It is to be found in the West Indies, in Europe and Africa, not much less than in America.

The Negro in the West Indies finds himself taxed without representation, coerced to labor for an inadequate wage, under impeding conditions, conditions which no other race would tolerate, but he continues without the least sign of reluctance, for the upbuilding of another race.

How can the West Indian Negro be brought to see himself the equal of other races, to apply his boundless energy as a factor in the solution of his own problem for the general improvement of the universe?

In Europe the problem is the same and the need of a solution is evident. The Negro must be brought to view the world as it really is. He must refuse to survey by proxy, because humanity is longing for his individual succor.

In Africa the problem is equally momentous, and does, in some instances, dwarf previous revelations. The Negro finds himself subjected to alien tyranny, possessions confiscated, laws made to his own detriment, plans formulated for his general decimation, and obnoxious miscegenation holds sway.

How can the Negro down this tyranny, institute native preference of African possessions, legislate in his own interest, increase his ranks and blot out race amalgation, that Africa might be numbered among other sta-

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bilized nations of the world, that the divine rights of the Negro may be respected, that the Negro may present to God and the world a numerous and absolutely pure Negro race?

In America the Negro finds himself segregated industrially, socially and otherwise; jimcrowed, subjected to lynchings and occasional burnings, and frequently with no rights which white men are bound to respect. Occasionally he realizes the tendency of the courts to mete out injustice as his portion at law. This problem is fundamentally an institution. The Negro is not justified in wasting time, endeavoring to solve this problem on American soil, as has been frequently attempted by various organizations, but the problem must be solved.

Where and how can the Negro proceed to bring about industrial amalgamation with other races of the world, to build up for himself a social standard, along his own lines, that he may be an asset to the world?

How can the Negro prepare himself to meet American jimcrowism, lynchings and occasional burnings with stentorian voice, demanding prompt inactivity of the damnable institution, compel every race to respect his rights, and demand justice before all courts, that the world may see Africa as a normal organism?

The Negro is capable of competing, successfully, educationally, with the foremost educated celebrities of the world, but because of traditional jealousies on the part of his opponents, whose chief desire is to strangle the traditional heritage of the Negro, he is debarred from exhibiting educational prowess which tends, regretfully, to retard the progress of the universe.

Such talent as found in the Negro race must be extracted, and be laid upon the table of the feast of human knowledge, that the world's insatiable appetite for knowledge may be mitigated, to the glory of the Negro.

What is the necessary mode of procedure?

At this moment the Negro finds he is numbered among a people four hundred millions strong. Among them are men worthy of the respect of modern civilization, valiant warriors, diplomats and statesmen.

In conjunction with recognized leaders they must be separated from among other races, be established upon their own pinnacle in their native land, Africa, to shine as beacon lights, prescribe justice for the world, as only the Negro can, to the renown of Africa, that Ethiopia may stretch forth her hands unto God in fulfillment of the Great Prophecy.

How can the Negro accomplish this? The solution is simple. Negroes must unite through the Universal Negro Improvement Association, the only organization which can lead the Negro to national glory. They must contribute their physical, moral, educational, industrial, economic and financial energies to the redemption of Africa; they must build factories, establish institutions of learning, construct highways and railroads, churches and other places of worship; also they must formulate commercial relationships with other nations, which involves the necessity of being a sea power. All this the Negro must do in Africa, his native land, because it is the only field which offers such wonderful opportunities.

As soon as the Negro does this, and not until then, the Negro problem can truly be said to have been solved.

F. VINCENT BENNETT

Third Prize

Before I enter upon the discourse of this subject, I beg to quote a passage from the book, "The Crucial Race Question," by the Rt. Rev. W. M. Brown, D. D., Bishop of Arkansas, 1907. It follows: "Anglo-Americans will help Afro-Americans up to a certain point, but not to the point of rivalry and equality. The moment that the Afro-American commences to plume himself as an equal or a rival, the attitude of the Anglo-American is changed and the Afro-American, in order to maintain his self-respect, must either conquer the Anglo-American or go off by himself and set up an independent political government. This is why I maintain that, if the Negro, in natural endowments, is either the equal or the superior of the Caucasians, or even if he be inferior and yet is determined to make the most of himself, there ultimately must be a separation.

The real truth, embodied in this particular passage, has been seen by the more wide-awake among us.

The Burden of Leadership

True leadership often becomes, or invariably becomes the cornerstone of a nation's success; but it must indeed be true leadership. Very often leadership is really a burden to the best. As a race journeying on to our destiny, we have been very unfortunate in respect to our leadership. Leaders of our group have had either too copious an amount of compromise and servility, or they lacked true racial pride, or were even too eager to sell their birthright for a mess of pottage. Such leadership, therefore, becomes a burden to the led. Just at this time, when white civilization and supremacy are at the crossroads, the Negro needs to pause and consider whether he will continue to entrust his destiny in the hands of a race that has caused so much distress in the world, a race that wants all for itself, in a world that is made for all. Yes, we must pause and consider whether it is wise for us to follow a leadership, white or black, that tends to suppress our national desires and need for the full development of the potentialities and possibilities within us.

The sooner we come to realize our utter insecurity, both industrial and political, the better it will be for us. The recent race conflict and complete destruction of the "Black Belt" in the city of Tulsa, Oklahoma, ought to impress upon us our insecurity in this "land of the free and home of the brave"—maybe. The ever-prevalent lynchings and burnings and peonage ought to impress us more deeply. The utter indifference of white "Christian" (?) churches towards the merciless persecution of a down-trodden race, ought to eliminate them from the pale of leadership, as far as we are concerned.

The Written Word

The young Negro student invariably has to study from textbooks carefully written, so as to impress upon his fertile mind the supposed inferiority of his race. No reference is made of his past achievements and earlier gifts to the world. The press is ever ready to hide all his creditable performances and efforts, but can find large columns to advertise the fact that he has stolen a chicken. Another form of abuse and caricature is the subtle propaganda used in moving pictures and plays. It has always been a source of wonder to many why, when the Negro is referred to, the common letter "n" is used. How plain it is to some of us. The African torn from his homeland is led to believe that his brothers are savages and devil-worshipers. He is even led to believe that there is no relation between him and the native African.

The question now is whether we must accept our fate as inevitable or launch out upon the pathway of achievement and glory. Why should we accept of the crumbs and pickings from the tables of other races when we can coalesce and build a table of our own?

Very recently the world was wrapped in the arms of the god of war, a war supposedly waged for the high ideals of liberty. Yes, liberty for the chosen few. White men that went to war with such ideals (they say) are at this time busily engaged in waging wars to crush liberty in Morocco and elsewhere. The fate of South Africa ought to be a lesson to the Negroes of the world, especially those who proudly call themselves British subjects. Why should Negroes remain in an empire where "whites" can go and do whatever they will? Can a Negro become Premier of South Africa? Do they not ask that Australia be for the white man? Are not all the white countries in this empire self-governing? Do they try to make white countries out of New Zealand, Australia, South Africa, India, and, in fact, the whole world? I answer, yes. Every race should dwell under their own vine and fig tree. Why should the native African toil for the benefit of Europeans?

Many pacifists in our group look with disdain upon the use of force in solving our problem, but it is well worth thinking over that Japan, among the colored races, is the only one that preserved her independence in its entirety, and that through the employment or protection of force. In this world of greed, and envy, and race antagonisms, the race or nation unwilling to use force to overthrow oppression is doomed. We were sorely lacking of a vision. The principles of the Universal Negro Improvement Association as enunciated by the Hon. Marcus Garvey is sweeping the world. How grand it would be if the Negroes of this Western Hemisphere could realize the need for co-operation, could drop their various sectional and factional differences, and work together for the redemption of our race.

There is a white world, but there is also a black world. Steamships plying in Negro ports, operated by Negroes, backed with the proper co-operation could easily get a juicy portion of the trade now enjoyed exclusively by white concerns. Let us get the spirit of adventure. We could easily corner the coffee and cocoa markets of the world. Why depend upon another race for our subsistence when we can support ourselves?

The Hon. Marcus Garvey has infused a spirit of daring and adventure into the Negro. He is calling upon the Negro to realize that he is a man, and that anything good and common to other men is good and common to him. Complete nationhood is the goal of the Negro, and no sentiment or any other kind of obstacle should be allowed to stand in the way. We are not wanted in the white man's countries, except as peons and servants; then if we are a part of the human family we are entitled to a place in the sun. If the God of mercy will preserve this world of ours till all injustice is banished, the children of Africa will yet cause many nations to mourn. The Negro's salvation is in his own hands. Conferences are being held one after the other among the ruling powers, in a frantic effort to stay the old order of things. But God in His goodness and mercy will inspire and has inspired leaders of our race to guide us on to freedom and peace. Support our tried and true leaders and be not discouraged.

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HOW IT CAN BE DONE.

Houston Informer, 3/5/21

In last week's issue there appeared an editorial under the caption of "Department Store Greatly Needed," in which an effort was made to show the urgent need of such an institution owned and operated by our group here.

Since the few members of the race who are financially able to promote such an institution here are hardly willing to undertake such a proposition alone, a stock company could be organized and shares sold to a large number of colored citizens both here and elsewhere.

Such business venture, if properly managed and operated, will prove a mighty nice investment in a few years and at the same time it will be giving our boys and girls decent and profitable employment.

At such a store all our people would be respected and the insulting titles of "Auntie," "Sallie," "Boy," "Uncle," "Cap'n," etc., so commonly employed upon and addressed to colored patrons of certain local stores would certainly fall into disuse at a colored department store.

If 5,000 shares were sold at $50 per share, $250,000 would be subscribed for floating such an institution and subscriber of stock would hardly feel it.

On the other hand, 2,500 stockholders could purchase shares at $100 apiece and again we would have the amount of $250,000, or one-quarter of a million dollars.

At $200 a share 1,250 shares would net the same amount, $250,000; while 625 shares at $400 each would total $250,000.

If it were desired to begin the company with a smaller capital stock and a smaller number of stockholders, 200 shares could be sold at $500, giving a capital stock of $100,000.

This latter amount would be ample to launch a mighty nice department store, but a larger amount would materially aid in making it possible to establish the kind of a store in keeping with the standing and holdings of the colored Americans here and hereabouts.

Houston is a great field for such a business concern, and its imperative need is easily discernible and readily apparent; to fail to bring one such store into fruition here is a reflection upon the colored citizens of this city and surrounding territory.

Statistics are not available to ascertain the wealth of our people here, nor to disclose the amount of money lying idle in banks owned and operated by other folks, many of whose officers are "bona fide" members of "mysterious and invisible orders" set in motion to "keep the nigger in his place."

COLORED PEOPLE LAUNCH GET-TOGETHER CAMPAIGN

WARSAW IND TIMES

MARCH 5, 1921

Big Parade and Mass Meetaing Staged Yesterday; 'Distrust' is Drawback of Race

The get-together campaign for the colored people, which is to be conducted in this city for a period of thirty days, was formally launched yesterday afternoon. A big parade, in which a large number of colored people marched formed at the corner of Depot and Seventh streets and marched to the courthouse, where a speaking was held. The parade was in charge of Joseph Samson, commander-in-chief of the Legion of Loyalty.

Soon after the parade reached the courthouse, the colored people assembled in the court-room, where the purpose of the get-together campaign was explained. The courthouse was packed to its capacity, it being estimated that more than 1,000 colored people attended.

The principal address was made by Joseph Samson, who, in a very forceful manner set forth the great need of the colored people's taking more interest in their own welfare.

He said that when he first arrived in the city to start the campaign he got more encouragement from the white people than he did from the members of his own race. He said that as a rule the white people are more interested in the welfare and uplift of the colored race, than the colored people themselves.

"Why does the white man get mad sometimes?" queried the speaker. "It is because you are always running to him saying 'give me this' and insult a girl every time they got a chance. He advised the members of his race to stay out of court, to quit slashing up each other with knives, and above all to quit lying on the members of their race. "Some of you will talk about what a bad man your brother is, and then go out and steal another man's wife."

The speaker pointed out the great value of unity, and the wonderful things that can be accomplished by the race if it will only pull together. He advised them to save their money, work hard, to build their own factories in order to give employment of the highest order to their children. "The white people will help you if you will only show an inclination to help yourselves."

One of the greatest drawbacks to the race was declared to be the spirit of distrust that exists among the colored people. The speaker said: "Some of you distrust your neighbor yet you will go out and gamble all night with him; you will support a blind tiger or a bootlegger, yet you distrust the colored man that sets up a little grocery store and is trying to make an honest living.

In conclusion, the speaker declared that he is going to stay in Winston-Salem until "I get my folks in unity."

He was followed by C. W. Waddell, 'give me that.' 'We want better schools' churches, better living conditions for our people,' yet you never turn your hand to help yourselves. You want the white man to give you everything and it is no wonder that he often gets mad."

The speaker said that many colored people are always complaining, saying that the white man "never gives you anything." The speaker then drew a very realistic picture of the conditions that would exist if the factories owned and operated by the white race were suddenly closed to the colored people.

Another point emphasized by the speaker was that the colored people do not respect their women enough. He said that many of the boys would and other prominent colored citizens who spoke heartily in favor of the get-together movement.

LAW AGAINST POLITENESS

3/6/21

Local Sunpapar Can Only Call White Women "Mrs."

Three colored women were referred to in last Sunday morning's issue of the Baltimore Sun as "Sarah Fernandis", "Kathlen Easmon" and "Casely Hayford." The first named read a paper before the Interracial Conference on "Welfare Work" and the two latter, cultured native African women made a plea for industrial education on the dark continent.

In the same paragraph with the mention of the above names, The Sun adds "Mrs. Francis King Carey. Mrs. Carey is a white woman.

When asked sometime ago why it refused to put the title of "Mrs. or "Miss" before the names of colored people, the editor of the Sun declared it to be against the policy of the paper to treat colored people with such courtesy and politeness.

The Baltimore News refered to one of the speakers as "Mrs." Sarah Fernandis.

Negro City Sun

3/19/21

There is a card in the window of that Negro merchant sponsored by the Negro Chamber of Commerce. The card says. "Buy It From a Negro." He is as near you as that foreigner who will refuse to serve you when he gets a little more money off you and your neighbors. If you patronize that Negro you are raising the economic status of the race and providing for future employment possibly of your own child. What are you going to do about it?

Richmond Planet 4/30/21

Commenting on the use of the terms "darkies" and "negresses" by some of the white daily papers in North Carolina, the Rocky Mount *Voice* claimed that the colored people furnish 35 per cent of the circulation of the papers in question. It added:

No advertising solicitor on either of these papers says to the advertiser:, "Our circulation is 50,000, 35 per cent. of which is composed of 'Negresses' and 'darkies.'"

To the contrary, he argues his paper has the circulation of 50,000, ' of which is made up of money-making, money spending people who are home people and good livers.

Yet in their news columns these papers sperad prejudice, foment trouble between the races, libel and ridicule the race and insult 35 per cent of their readers at every opportunity.

A simple remedy would appear to lie in the hands of the 35 per cent. of aggrieved readers. They could exercise it by the exertion of some self-denial and will-power. But will they?

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THE NEGRO HAS ENTERED UPON A NEW FIELD

Christian Recorder 3/17/21

The development of racial consciousness in the Negro is a wonderful and most interesting phenomena in American social psychology. We are now in the midst of the development of our economic consciousness.

It was Richard Allen and his contemporaries who were most effective in developing the first phase of our racial consciousness to result in effective organization along racial lines. The great Negro church denominations are the result of this development.

After the religious phase came the educational phase, promoted much by Bishop Daniel A. Payne, Joseph Price and others.

We are now in the midst of the development of the economic consciousness. All over the country our people are seeing the absolute necessity of putting their money together to develop business and industry. We started with developing goodness in our churches; but we were denied participation in the affairs of our country. We were told that the reason was our ignorance. Then we started in to acquire education. In the midst of our enthusiasm for education we are told that goodness and knowledge are necessary but not adequate, and that we must develop business; we must control our resources; we must give employment to our labor; we must compete in the fields of commerce. So the Negro is now turning his best brain to the economic field. And we are making commendable progress. Three generations ago the slogan was "support your own churches;" a generation ago i was "support your own schools; build your educational institutions." Now the slogan is "support your own businesses; build your own factories and your own banks," etc. This is the proper order of development, and we cannot fail to win at it. Everywhere our leaders must read the signs of the times and co-operate with these new leaders in the fields of business. The church, the school and business are the trinity which will lay a firm foundation for our participation on a basis of equality in the political affairs of our country.

THE DIFFERENCE

Chicago Defender 3/19/21

SCRUB WOMEN working nights in a large department store in Chicago stole in the past few months thousands of dollars worth of silk undergarments. Fortunately, no black face was among the number; the women were all foreigners. Did the newspapers, in commenting on the crime, suggest that all foreign women were thieves or inclined to be "light fingered"? Did the store officials discharge every other employe of the same nationality as the offending scrub women? Not so. They thought, and rightly, that these women were exceptions to their race, the rotten apples that had gotten in the barrel of good ones. Suppose these scrub women had been Colored, what a different story would be told. But this is the narrow white man's conception of justice and fair play.

SUPERSTITION—WHITE AND BLACK.

A despatch from Paris states that large audiences in the French capital are gathering around to hear the words of a new prophetess, Mlle. Marguerite Wolf. New York Age 3/19/21

Mlle. Wolf is making some astounding utterances. She declares that she lived as long as 800,000 years ago; that she has not only lived on earth, but that she has lived on Mars and Venus. She describes life on these other planets.

She prophesies that Christ will be born again in a Jewish family in the district of Montmorency, just outside of Paris, on December 25 of this year. She further says that in 1954, when He is thirty-three years old, the Christ who is to be born next Christmas day will be killed by a blow on the forehead from a stone thrown by a Roman Catholic. This has naturally put the Catholics against the prophetess.

She claims that she remembers the world before the Flood. She tells not only what has happened, but what the future holds.

If a woman making such claims as are made by Mlle. Wolf were drawing large crowds around her in Haiti or Liberia, the average reader would immediately put it down to the innate ignorance and superstition of Negroes.

KELLY MILLER OUT AGAIN

Pittsburgh American 3/25/21

Emerging from the fastnesses of Howard University whither he retired after his tour of political speech making in behalf of Republican candidates last fall, Dean Kelly Miller made his reappearance on the editorial page of a white newspaper last week urging that a Jew be sent as minister to Haiti instead of a colored man.

Coming so soon upon his pronouncimento that colored men should not aspire for political offices at all, it does not surprise us now that Kelly Miller would also banish some of the appointive offices which colored men have held during other administrations. Discussing the question, he writes a follows:

"Since the day of reconstruction it has been the policy to send a colored man as minister to Haiti. This post is regarded as the highest political prize awarded the colored race for party devotion and political service. The idea of a Negro representative for a Negro government is doubtless intended as a compliment. The most eminent colored men, including Frederick Douglass, John M. Langston and George W. Williams, have been assigned to this post But on closer analysis this official segregation involves a compromise rather than a compliment. It is undemocratic, to say the least, to circumscribe the official privilege of any group of American citizens to a limited and peculiar area. A representative with deep race affiliation and sympathy is hardly the ideal American diplomat who must first of all represent the government which sends him, and not the government to which he is sent.

"We have in our cosmopolitan citizenship naturalized or native-born citizens who by blood belong to every race and nation, and yet we would hardly send an Italian ambassador to Italy or a Frenchman to France or a Russian to Russia. We should certainly not send a Japanese to Japan. The race spirit has become so intensified in Haitian diplomacy that a colored representative would necessarily be placed under great temptation of divided allegiance."

Dean Miller then recounts how President Cleveland appointed a white man as minister to Haiti and nominated a colored man for minister to Bolivia, but the Senate refused to confirm the second nomination. Knowing what happened in this case Dean Miller still thinks the idea should be tried by President Harding. Dean Miller shows his unfamiliarity with practical politics in such a suggestion and his poor logic in comparing the sending of a Japanese as minister to Japan to the sending of a colored man as minister to Haiti. Once a Japanese, always one. But an American Negro has no national, and few cultural ties binding him to Haiti.

Fortunately for the most of us, Dean Miller will have as much chance of having his impractical dream come true as the Democratic postmasters have of keeping their jobs under Mr. Will Hayes.

THE DEADLY PARALLEL

Afro-American 4/8/21

President C. B. D. King, head of the Liberian Republic of West Africa, came to this country, practically unheralded, a month ago. Officially as far as President Harding is concerned he is unnoticed, altho the Secretary of State Hughes has had a conference with President King. So much for a president and head of a little republic.

Now then M. Viviani, a representative of the republic of France comes to the United States on a special mission for his country, receives the most flattering attention, is invited to see the Secreary of State almost immediately and is even given an audience with President Harding. By the bye, they even lunched together.

Is it because of a difference of rank that M. Viviani gets in and Mr. King is left out? No. Mr. King is a president and ruler, while M. Viviani is only an official representative of his country.

Is it because President King is colored and M. Viviani is white. We think not. We believe Mr. Harding is above drawing the color line, as ex-President Wilson drew it.

Why is it then that M. Viviani comes in to America and walks into the White House to see Mr. Harding almost immediately while President King has been here a month without getting any closer to President Harding than the State War and Navy Building? Here it is.

France is a big country with almost fifty millions of people. Liberia, is a little country with 50,000 of civilized folk. Nations, we regret to say, are like some snobbish people. They are polite, courteous, effusive even to their rich neighbors, while they "pass by on the other side" of their poor relative, who "has fallen among thieves."

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 14

Racial Consciousness. 1921.

THE JIM CROW NEGRO

The Jim Crow Negro is a product in our racial life that is void of the self-respect necessary to constitute a real manhood. No race of people need expect any more from other races than they have and manifest for themselves. And if the Negro would eliminate "Jim Crow" accommodations, he must stop growing Jim Crow Negroes. The Negro is the only group entering into our cosmopolitan people who endeavors to force himself where he is not wanted. Every other group of American people resents discrimination except the Negro, who caters to and pays other people to discriminate against him. Any group of people, be they white or black, who pays another group to insult them, acknowledges their own inferiority. Every other group entering into our population except the Negro, is proud of itself, of its racial identity and glories in its racial achievement and distinction. If you shut the door of hope and opportunity in the face of a Jew, German, Japanese or Chinese, they resent your insult by organizing an impregnable boycott; but if you shut the door of a theatre, street car, elevator, soda fount, saloon or hotel in the face of the Negro—that is the very place he seeks to butt in—the candy in a candy shop, the drinks in a soda fount or lunches on a lunch counter where Negroes are not permitted to enter, are far sweeter and taste better in the streets to the average Negro than that in a Negro's place of business, equipped with every modern facility and comfort. The average educated Negro feels more honored to line up in a back alley commanded by a cop and be driven to the buzzard roost in a peanut gallery, than to walk in a front door of a moving picture show catering only to Negroes. A picture on the screen in the Odd Fellows theatre on Auburn avenue is not half so enchanting to the average colored teacher and society belle, as it shines from the peanut gallery in a white theater.

White folks will never respect Negroes so long as they bring up the rear and fight their way to the peanut gallery through back alleys under the clubs of policemen and the jaunts of street Arabs. It is, indeed, discouraging from a racial standpoint to see silks and satins, beavers and bouquets, full dress suits and evening dresses illuminating alleys with educated Negroes fighting their way up three flights of stairs to see a picture in a white movie show for twenty-five cents, that they could see on Auburn avenue in a Negro play house for a dime.

It is not the men in overalls or the women in service who so disgrace the race; but it is the school teachers, students, college men and women, office girls, bookkeepers and stenographers and high societl functionaries. The Independent is going to make war on these frauds and shams and publish the names of many of the social leaders who complain about jim crow cars and first class accommodations when traveling, and when at home can be found most any night in the week lined up in a back alley making a break for a front seat in the peanut gallery.

LINCOLN THEATRE RESENTS THE HOUSTON POST WRITE UP

Houston Chronicle 2-5-21

It was with much enthusiam that the management of the Lincoln Theatre volunteered to assist in raising funds for the starving children of Europe. We were not only willing, but anxious to do our little mite for humanity's sake, regardless to race or clime. If "every ten spot saves a tot," as Mr. Hoover puts it, the colored citizenship of Houston who contributed to this fund through the Lincoln Theatre are, indeed, proud to claim the lives of about a half dozen of those little tots; nothwithstanding the fact that the Sunday issue of the Houston Post saw fit to misrepresent and ridicule our people who helped this noble cause, and thus discourage them from aiding other worthy movements of this character. The "Ready, Black-Eyed Little Pickaninies With Stiff Dresses and Stiff Little Pictails Tied With Red Ribbons" probably existed in the imagination of the Post Reporter, but they were not in evidence at the Lincoln. Most of the "Perplexing Negro problems" we hear so much about are confined to the imagination and are just as absured as the outstanding product above quoted.

We are endowed with the same faculties, ambitions, etc. that are common to other groups of the human family, and our sensitiveness has been developed to a much greater degree, because of the numerous sensitive situation and reminders with which we come in contact. As long as you people withhold from us the rights that we have so plainly earned and that every American citizen is antitled to; As long as you advertise our faults to the world and poke fun at our virtues, it will be hard for our people to put heart and soul into all phases of citizenship.

IS THIS WHAT OUR RACE GETS?

Houston Chronicle 2-5-21

Last Saturday the various theatres of the city donated a certain percentage of their receipts to the fund for feeding the starving children of Europe.

In this number of theaters was our Lincoln Theater, the finest playhouse of its kind among our race in the South, of which Mr. O. P. DeWalt is proprietor and manager.

Despite the fact that the Lincoln played its part well, like the white theaters, here is how the Houston Post, a democratic daily newspaper, reported the affair:

"Beady, black-eyed little pickaninnies with stiff dresses and stiff little pigtails tied with red ribbons, made their offerings with enthusiasm."

It matters not how well the colored race responds to such appeals, the race is always the subject of ridicule and jest and our best efforts are discounted by "cub" reporters trying to be funny.

The above allusion to the race has been strongly condemned by our people and those who were foremost in the movement have concluded to "hands off" all similar movements.

These men are not willing to do their "bit" as other American citizens and then be ridiculed and caricatured in the daily newspapers.

The colored children of Houston are no more responsible for their color than the starving peoples of Europe are for being without food—not near as much, and the fact that colored children were so anxious and enthusiastic to aid their youthful and elderly sufferers in the old world is not a matter to be esteemed lightly.

The colored race is often criticised for its apparent indifference to humanitarian appeals of this nature; but this attitude is occasioned by the lack of appreciation shown our group by the white press and those fostering such movements, even after we have made sacrifices.

One thing our race must learn and that is to stop supporting any institution that always pokes fun at the race and endeavors to portray our group to the world as a "joke" or serving chiefly in the role of "Sambo," "Aunt Dinah," or "Uncle Ned."

We were served an overdose of this concoction during the war and it is about time for the white newspapers to work up a new theme for their news stories, for this old ridicule stuff has become age-worn and obsolete and is repulsive and exasperating to the colored citizenry.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 14

ARTISTIC HARLEM.

It is likely that we think of Harlem as everything except artistic. We have considered its growth in population and in business, its religious and social activities and its civic development; but the idea that it is one of the distinctively picturesque quarters of New York has perhaps never entered the mind of one in a thousand of us who live there.

New York Age 1/22/21

The New York East Side has inspired a special literature and art; so has Little Italy. Greenwich Village is set forth, not only as the inspirer, but even as the producer of most things artistic in New York.

Now comes a writer in the New York "Sun" who declares Harlem to be the most picturesque and artistic quarter of this entire great city. To him, it appears as a source from which may come stories with all of the magic contained in the work of Loti, Stephenson, or Conrad. This observer, after speaking of women of the East and of the South Sea Islands, women with "grace of a young leopard and eyes of banked fires," goes on to say:

> "Walking along Lenox Avenue from 130th to 140th Streets on a Spring or Summer afternoon, one passes many women who, for beauty of face and figure, rival those vaunted antipodal goddesses. Indeed, there is less dissimilarity between the two types than one would suppose, and at times the resemblance is most striking."

He then goes on to speak of the scenes which meet the eyes of us Harlemites every day, but which do not strike us as being anything but ordinary. This, of course, is because we are too close and too used to them.

This observer is enchanted with the color scheme of the people of this quarter,—all the shades ranging from velvety black to creamy white. He is moved by the grace and rhythm which are native to the Negro, and he is delighted with what impresses him as the grace and gaiety of the ensemble.

He concludes his article by saying: "It is a mystery why our artists have not been alive to the wealth of beauty that awaits them in this interesting quarter. Some day a man like Augustus John will come over and he will paint such gorgeous pictures there that we will suddenly realize how blind we have been."

It would, of course, be much better if the colored writers and artists would arise, who could realize and interpret the artistic beauties of Harlem.

LATENESS AS A "RACIAL TRAIT"

Christian Recorder 1/20/21

In the second district of the Philadelphia school system there are thirty-three public schools, with more than twenty thousand pupils. Five of these schools are under colored principals. The average for lateness for these schools is five-tenth of one per cent, or fifty late pupils per thousand. During the months of October and November, the James Logan School, situated in the heart of the colored population at 19th and Reed Street, had a lateness of four-tenth of one per cent, or forty per thousand. This was the lowest record of any school in the district. During the month of February of last year when the weather was at its worst, the Logan School maintained the lowest lateness record of any school in the Second School District. The editor of the Christian Recorder was talking to a principal of another school in a different part of the city who complained that the colored children in her school have a high average of lateness. Asking for her explanation, she said, "Oh, you know, being late is a racial trait of colored people." We wonder how she will explain the record of the Logan School.

No, lateness, like a number of other things, is not a racial trait. It may be a bad habit of a large number of colored as well as white people, but training such as is given in the Logan School will correct it, for it is certainly not a racial trait.

THE SECRET OF THE JEWS' SUCCESS IN BUSINESS

Journal & Guide 3/5/21

The Jews of the world have been aroused by the statement made in the booklet, republished from the Dearborn Independent, Henry Ford's newspaper, *The Intrenational Jew*, that the "Jew is the world's enigma," and that as such he controls the business, financial and publicity agencies of the world, and thus has the world at his mercy, and gambles with it for his benefit, and that, while he is not afraid of hard work he does not care for it except as a preparation for a business career of some sort, however humble, so it is business and is his business.

There are only some 14,000,000 Jews in all of the world, and only about 3,000,000 in the United States. In his own Palestine there are only some 100,000. It is not by numbers but by subtility, by getting hold of the agencies that make most for power, that the Jews control the affairs of the world, if the admission be made that they so rule them. Prominent Jews vehemently disclaim that they do so rule it, but there is a large grain of truth in the view of the matter that he comes very near doing it, but that it does not serve his purposes to acknowledge the fact and make the most of it. Being discredited and distributed in all countries, Christian as well as non-Christian, it is to the best interests of the Jew that he accomplish his purposes with as little show of personality in his designs as possible.. It was by such subtle ways that Christopher Columbus had to go about getting the permit and the means to undertake the voyage in which he discovered America, and in which it has been shown the Jews became the first European settlers in the America.

Afro-Americans everywhere are bound to think well of the Jews. They are a sympathetic and helpful people the one towards the other, whatever community they are found together in. The only requirement is that the Afro-American has something that the Jew can buy, or money with which to buy something that the Jew has.

Europe has been warring against the Jews for two thousand years in the effort to prevent them from controlling the business and finances of the given time and place, but it has failed to even hamper them in their conquest of the real things that make for power.

We do not believe there will ever be any war on the Jewish people in the United States such as has been true in Europe, but there will be a growing consciousness that the Jews control more of the industrial, financial and publicity agencies of the country than their numbers warrant, but no remedy will be found for it here as there has none been found for it in Europe.

It is for Afro-Americans to learn of the Jews so much of their methods and conduct in their intercourse with their fellow-citizens as makes for respect and power. Business is the word to conquer by. Get something the other fellow wants, as Dr. Washington used to express it.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 14

Racial Consciousness 1931.

The Rev. Bernard J. Quinn

In Charge of Catholic Colored Mission in Brooklyn

"WISH I WAS IN DIXIE" NEVER TO BE SUNG AGAIN

Chicago Defender 4/23/31

Race Considers Song an Insult and Refuses to Advertise South by Its Use

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The universal expression of good riddance is "Go to h—l." It means go where you can do the user of it the least harm and where you can do yourself the most. The same idea, however, is expressed in many different ways and not always is it accompanied by a scowl. Sometimes it is disguised and you greet it with a smile. About the nearest expression to the real thing that we can think of is the one sometimes tendered us by our white friends to sing, Wish I Was in Dixie."

You may say the singing of a song means nothing. Would you force a Frenchman to sing "The Watch on the Rhine"? Would you have the temerity to ask a group of Erin's sons to voice a lusty "God Save the King"? Can you imagine an audience of Germans rising with a smile to sing "The Marseillaise"? Not hardly. These men heed the meaning of words. Their sentiments are not in vain. They are not flattered into indifference.

Dixie! What are the sentiments back of it? What pleasant memories does it conjure? Why can you wisn that you were in the "land of cotton"? Where is the audience in the United States which does not include some one who has sacrificed a father, a mother, a brother or sister to the lust of the mob in Dixie? When they ask you to sing "Dixie" it would be fair to feign ignorance of the words, for what effort has Dixie made that you might be able to read and write?

Tell the man or woman who asks you to exalt the birthplace of your oppression that there have been 3,000 lynchings in this country since 1885, and that 90 per cent of these, or 2,700, have been in Dixie. Explain to these people that that means that a relative or friend of yours has been hanged without regard for law; that a relative or friend of yours has been burned or stoned to death because he resisted efforts of Southern mobs to destroy the porperty he had sought to secure and protect. Tell them that in this Dixie your women with unborn babes have been hung to trees and allowed to rot in the fields. Let them know that your churches, schools, lodge buildings and business places have been burned and pillaged in that country which they are asking you to exalt.

Then let them see these figures on the efforts being made to improve your people by the powers that be in Dixie. Read to him that—for school property Mississippi appropriates $8 for white children and $1 for your own; that North Carolina appropriates $18 for white and $4 for yours; that South Carolina increases illiteracy by giving whites $27 and your children $2; that Louisiana shows a discrepancy of $49 to $3. If they are not satisfied, let them understand that South Carolina devotes annually $11.93 for the education of each white child and $1.23 for each of your children; Louisiana, $16.44 for whites and $1.81 for yours; Florida, $19.23 for whites and $2.44 for yours.

What is Dixie but God's garden despoiled? Who dares insult an American citizen, the blood of whose ancestors has been unjustly spilled on Southern soil, by asking him to sing for the perpetuation of such infamy? Rather force the Irish to sing the English praise or the French the Germans' than to ask Americans of color to sing Dixie!

If there is a place where you can go that is blacker with crime, more horrible in the innocent lives it has taken, more lacking in the principles of democracy than the land of "murder farms," Ku Klux Klans, and economic slavery, then smile for Dixie. Until such a place exists, deride and put to shame those that adopt the subterfuge of asking you to sing "Dixie" as an easy way of wishing you to "Go to h—l."

THE NEGRO AND RELIGION

Christian Recorder 5/12/31

In many sections of the country, the young men and women are deserting the churches for the dance halls and movie houses. In many cities no lecture or entertainment will draw large crowds unless it is followed by dancing.

Last fall a famous band came to Washington, D. C., to arouse great interest. But when the information leaked out that the band would give a concert and that there would be no dancing, the interest waned.

There is a growing belief among many young men and women especially those who are educated that they have outgrown the religion of their mothers and fathers and have no need for the Bible.

They see the rich white people riding in autos, going off on yatching parties and playing golf and tennis on Sundays and they follow suit, unmindful of the fact that the white man has made his wealth and established his family and racial prestige, while they yet have to win their spurs.

It is well to appropriate and assimilate whatever the Caucasian has wrought in civilization, science and industry that is of permanent value. But the recent world war ought to teach the foolish young Negroes where a civilization that neglects God and the Bible will end.

Dr. George Trumbull Todds formerly head of the department of philosophy in Yale University said that religion was the psychic uplift of the human race. A survey of ancient civilizations and of modern men, who went to wreck when they forgot God and the eternal moral verities ought to teach the foolish youthful philosophers something.

Lord Bacon has truly said that a little philosophy inclineth a man to atheism, but that depth in philosophy bringeth a man back again to religion.

The Caucasian has found it hard to get along without religion. And the Negro will find it still harder.

DEFENDS TERM NEGRO.

New York World 5/3/31

Port Townsend, Wash., April 6.
Editor The Seattle Enterprise,
2401 East Howell Street,
Seattle, Wash.

Dear Sir—I was reading in the columns of your most valuable weekly an article under the heading, "Protests Term Negro," by Mrs. Charlotte M Jones, representing the N. A. A. C. P.

I am very poorly instructed as to the program or aims of the above mentioned association, but if Mrs. Jones represents, or, rather, expresses, the spirit of the N. A. A. C. P. such an organization should be condemned as a social and moral nuisance, threatening to destroy one of the most essential factors used for the purpose of uniting the scattered members of Ethiopia.

Mrs. Jones could be a Hun, Portuguees or a mixture between a Belgian pirate and a Georgia cracker and still have no legal right to use the pronoun "we" in referring to the Negro. Just what mixture Mrs. Charlotte M. Jones is made of I do not know, but I am certain that millions of Negroes, including myself, are proud of the fact that our blood is not contaminated with that of the whites. Such protests, made by shallow pated nondescripts, lead the whites to believe that the Negro wishes to be identified as a part of their (the white's) race.

A great majority of Negroes aspire to retain their (the Negro) racial identity, then there is a very small minority that tries to emphasize the fact that some of their ancestors willingly or through ignorance failed to resist the "stable loft" or woodshed ceremonies.

Mrs. Charlotte M. Jones may be a 100 per cent American, but one-half of 1 per cent Negro. Such mongrels or mixed breed are not entitled to be representatives of the Negro.

Very truly yours,
MACK C. NANCE,
Sgt. Q. M. C., U. S. A.

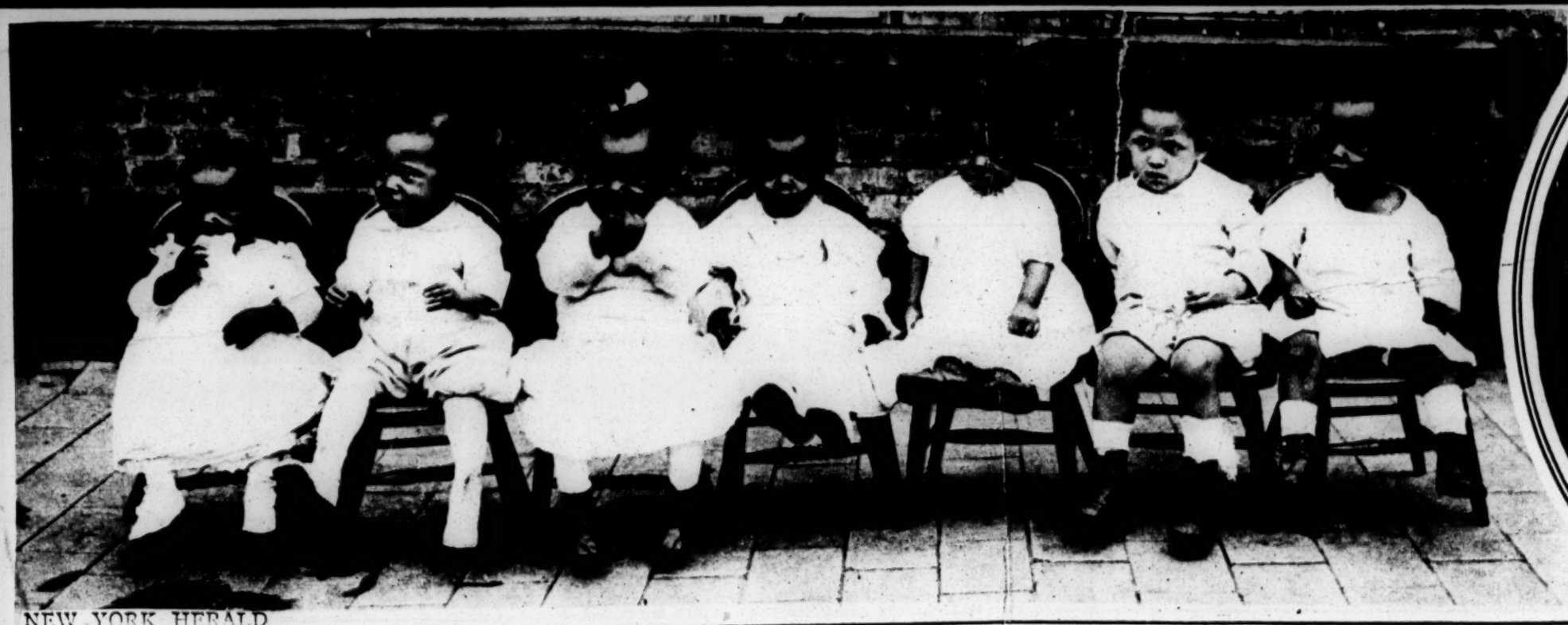
"JAPANESE" IS A LONG WORD FOR A HEADLINE.

Battle Creek, Mich., Nov. 4.—Since my return to the United States some six weeks ago I have been a reader of THE TRIBUNE, and have been specially interested in what has appeared in regard to Japan; some of it very good, indeed as, for example, the article by Charles Dailey in your issue of Friday, Nov. 4. But I am writing to ask you—almost implore—that the present consistent daily use of the word "Jap" in the head lines be abandoned. There are hundreds and thousands of Japanese in Japan and in the United States who are well acquainted with English, and, having lived in Japan over thirty years, I am in a position to know that the use of the word "Jap" in our dignified American press cuts to the quick.

Rightly or wrongly, it seems to them an epithet of contempt, on a par with "chink" or "dago." H. V. S. P.

Chicago Tribune 11/9/31

DIVISION OF BEHAVIORAL SCIENCE RESEARCH



NEW YORK HERALD
APRIL 17, 1921

These "lucky seven" little pickaninnies are all prize winners in baby contests. They were posed thus on the roof of an East Side hospital recently to help a drive for funds to maintain juvenile wards.

Paul Thompson.

THE LITTLENESS OF THE ASSOCIATED PRESS

Christian Recorder 5/12/21

Some three weeks ago, President Warren G. Harding and his staff paid a visit to the President of Liberia at the Liberian headquarters in Washington, D. C., in return for the call which the President of Liberia had made upon President Harding. So far as we have been able to find there was not a single daily paper in the United States which reported this fact. This could not have been true if it were not for the fact that the various press agencies, the chief of which is the Associated Press, have a policy of keeping quiet about the things which are of credit to the colored people and reporting the things which are to their discredit. But every paper in the South and many of the papers in the North carried this news. There are therefore millions or something disreputable with rebard to the colored people on the morning after President Harding visited the President of the Black Republic, but none of them carried this news. There are threfore millions of colored people in this country in ignorance of the fact even that the President of the Republic of Liberia is in this country and tens of of millions of white people are ignorant of the fact that there is any such thing as a Republic of Liberia governed exclusively by Negroes. If the Associated Press had sent forth the news that the President of the United States had visited this President of a sister republic it might have been information of a valuable sort to millions of the citizens of this country. It would have added something of respect to the colored people for themselves and it would have added to the respect of white people for the colored, but the Associated Press appears not to be in the business of helping to build up a self-respect among colored people or amicable racial relations based upon mutual respect among the different races. Hence nothing was said of the matter.

We are reprinting again the report which was sent to us and we trust that it might be read from every pulpit.

"On Friday last, at 4 P. M., His Excellency Charles Evans Hughes, Secretary of State, in the President's carriage, called at the temporary embassy of His Excellency C. D. B. King, President of the Republic of Liberia, and escorted him and the members of the Commission to the White House, where they were received by President Harding in the Blue Room, with all the honors and courtesies common to functions of this character. The ceremony at the White House being completed, President King and Secretary Hughes returned to the embassy. With Secretary Hughes was Third Assistant Secretary of State, Mr. Bliss. Promptly at 5 P. M. His Excellency Warren G. Harding, President of the United States, accompanied with his aids and secret service men, returned the visit to President King, at the temporary embassy, 1317 R St., N. W., Washington, D. C., and remained with him in conversation upon the future of Liberia and the deep interest and welfare of the Republic. It is said by the Department of State that the records will show that it is the first time that a ruler of a Sovereign State has been received in the Blue Room by the President.

The King of Belgium visited the United States immediately after the war, but was neither received in the White House nor presented to the President, on account of the illness of the latter. It is ramerkable, from a viewpoint of sentiment and history. Liberia was founded 100 years ago, by free American Negroes, whose ancestors were in bondage. That it should happen that the first ruler to be received in the White House by a President of the United States in the land where his race had been held in bondage for over two centuries should be a Negro is a most remarkable incident and reveals most unmistakably the hand of Providence.—Baltimore Herald.

PROTEST TERM NEGRO

Negro World 5/14/21

(Special to Seattle Enterprise.)

JACKSON, Miss.—Protesting the use of the terms Negro and Negress by newspapers, Mrs. Charlotte M. Jones, representing the local society of the National Association for the Advancement of Colored People, has asked the press of this State to refrain from using such terms in articles pertaining to colored people. "We are not colored," declared Mrs. Jones in discussing the matter, "We were born this way. The colored people are a mixture of the African and Caucasian races. We are of African descent. We are not Negroes, for the Negro, properly speaking, is only found up near the Sahara desert in the region of the Nigre River, from which they take the name. Properly speaking, there is only one way you can designate us and that is 'Afro-American,' for we are of African descent and we are 100 per cent Americans. It is a no longer word to pronounce or write. Eventually that is what we will universally be designated."

"At any rate," said a colored man who was present, "if you don't want to use the term 'Afro-American' in writing of us, please call us 'colored,' but do not use the words 'Negro' or 'Negress.'"

WHEN SYMPATHY COUNTS.

5/14/21

The correspondence between Mr. L. Hollingsworth Wood and the firm of Charles and Company, over the impropriety of offering for sale a brand of dates with the label, "Nigger Brand," is highly creditable to both parties. Mr Wood is to be commended for his sympathetic attitude in directing the attention of the firm to the offensiveness of the label. It illustrates the good that can be done by a friendly word from a sympathizer of another race.

The response of the seller of the article was equally gratifying in that it recognized the fact that the complain was justified and that notice to tha effect would be passed along to the foreign shipper, "as it will naturally be a offensive label to Americans."

The whole incident illustrates the effectiveness of true American sentiment when aroused, in dealing with pin pricks of prejudices.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 14

Racial Consciousness — 1921.

Fools for the National Game

Notwithstanding the fact that black baseball players are not allowed to play in the National and American leagues, notwithstanding the fact that all other nationalities on the face of the globe are admitted, still the champion fanatics of America are black people. In the recent world series, it is reported that in the wee hours of the night a member of our race was seen to prop himself at the Polo Grounds in New York, there to wait for twenty hours for the gates to open for the great game. Over twenty-five thousand black people paid an admission price of almost two dollars to witness a fiasco in which they are denied a part. This gives an idea of how much race pride the black people have and how much self-respect they have developed. It is bad enough to ride on Jim Crow cars, but to go into ecstacies over a Jim Crow sport is unforgivable. What will Judge Landis say about it?

NICK-NAMING COLORED PEOPLE

The Baptist Vanguard

LEADING DAILY JOURNAL CALLS COLORED PEOPLE DARKIES—SUCH EPITHETS HIGHLY OBJECTIONABLE TO SELF RESPECTING COLORED PEOPLE

Little Rock Ark.
10/17/21

The leading white journals of the South have had considerable to say about the President's Birmingham speech. Colored people have been interested in these utterances from several points of view. One of the most amusing comments on this speech is the frequent prohecies that the colored people will misunderstand the President's liberal utternaces and cause trouble. We can not understand, for the life of us, how thoughtful Southern editors can make any such conjectures. Our people have listened for many years to all sorts of speeches touching the race problem; they have listened to the white ministers who preach the doctrine of "The Fatherhood of God and the brotherhood of man." they have listened to Northern philanthropists who advocate the doctrine of human rights on a large scale, and none of these things have ever caused them to misunderstand or misinterpret their relations to the Southern White man. Our people understand conditions here and conform to them in a very commendable manner.

We note, with a degree of interest, the splendid comment on the President's speech made by the Tennessean. It is encouraging in most respects, but it was ill-timed and farfetched in its caricature of the Colored people of Birmingham as "Darkies." The following extract contains the language of which we complain:

"The President indulged in some matters of speculation, as is the habit of eminent men on such occasions, and the recommending the pursual of some writings that The Tennessean is not familiar enough with either to criticise or approve. But as a whole, his Birmingham speech does not contain the seeds of a race war, or is it provocate of any antagonism between the two races. The Negro applauded the speech vociferously, but he would have gone equally wild over anything the President said. It is not often that the Birmingham "darkey" has the pleasure of hearing a Republican President in his home town."

The editor overlooked the fact that there were about 15,000 colored people in that Birmingham audience representing every degree of intelligence known to American civilization; there were splendid lawyers highclass doctors, competent school teachers, successful business men, reputable ministers of the gospel, men and women representing all the honorable professions in this country. They were naturally enthusiastic with regard to the President's plea for "equality of opportunity." They would have been just as enthusiastic if a Democratic President or a distinguished Southern white man of a different political faith had made these same utterances. It is perfectly natural for a race of people, so long oppressed and maltreated, to give vent to their feelings when a strong influential white man of any religious creed or political faith makes a bold plea for their rights. Whatever the measure of their emotion, however uproarious their applause, certainly their conduct does not warrant the application of the objectionable and insulting nickname "Darkey." In truth, these racial nicknames, because of the offensive character of them, should not be applied to another. We object to colored people calling white people such nicknames as "Yap." "Reb," "Hayseed," "Cracker," etc. We also object to them calling Italians "Dagoes" or Mexicans "Greasers." In the same manner, we object to white people calling us "Nigger," "Darkey" and "Coon." All of these opprobious epithets are calculated to increase racial hatred and stir up racial animosties. The ignorant and illiterate in both races may be slightly pardoned for such unnecessary and opprobious names, but the intelligent people of both races should refrain from the use of them. Colored people, who are showing signs of prosperity; who are adjusting themselves peaceably and harmoniously to all the existing phases of civilization; who are striving diligently to keep peace between the races; should not be referred to in such an objectionable and offensive manner.

Let us hope that hereafter, the Tennessean will refrain from applying such approbious epithets to the whole race and thereby offsetting the good that a splendid editorial like this might accomplish. Colored people have feelings, pride, self-respect and sensibilities just like the people of other races. Our white friends should recognize that stubbborn fact and deal with that fundamental principle. Everything that tends to mar the good feelings or disturb the peaceful relations of the races should be avoided by the editors and orators representing both races.

STRIKE NOW FOR YOUR RIGHTS AS AMERICAN CITIZENS.

The Atlanta Independent
10/13/21

If there ever was a time when we should contend for all our rights as citizens, that time is now, when every effort is being made to deprive us of them. That there is a relentless movement on foot to abridge our rights as American citizens, there cannot be the slightest doubt. It is not based on ability and merit, but upon race. This is seen in the attitude of both the old parties. After three hundred years of loyalty and devotion to the American flag, in war and in peace, both of the old parties are moving heaven and earth to abridge the rights of black men and women in this country.

The republican party which was founded to safe-guard human rights, has joined in with the democratic party in eliminating colored American citizens from the poiltical equation; and this is not only true politically, but economically and industrially. In the south, the educational facilities provided for Negroes are wholly inadequate and do not compare in any respect with those provided for the white citizens. In many cities the colored children are forced to attend double and triple sessions a day, taught by the same teachers; whereas, the children of other races have ample facilities that only one session is required. In other words, for every one dollar provided for colored children, twenty dollars are provided for whites, according to the latest school statistics.

As to parks, playgrounds and swimming pools, no provision whatever is made for the colored youth. This is so well known that it does not admit of argument. In spite of the fact that three-fourths of the farming of the South is done by colored labor, there are very few agricultural schools established to prepare them for their task. In the courts, the Negro is wholly at the mercy of the other race. He has practically no voice. Not only are there no Negro officers of the courts, but seldom are there any on the jury. Colored policemen are as rare as jurors. It is as difficult to find one as the other.

Is there no remedy for these evils? Are things to continue to go on in this way? They are going from bad to worse. No wonder colored men and women are protesting in Virginia, Kentucky and other parts against these wrongs. And why not? They are required to pay their taxes and support the government just as all other citizens; and it is as true today as it was in revolutionary times that, "Taxation without representation is tyranny."

And now comes the republican administration upon which we relied for justice and protection, and has gone our enemies one better by declaring that it would not appoint any colored men to office lest it offend the democrats, who have always opposed the rights of black men. As Dr. M. Ashby Jones so aptly said:

"And when in 1917 this precious inheritance was put in jeopardy, two million lads left these shores to lay their lives, if need be, upon the altar of their faith. To enter the army no racial question was raised. In that supreme hour in the life of democracy, the acid test for Americanism was a willingness to face death in defense of the ideals of this republic, and today, there sleeps side by side beneath the soil of France, Jew, Gentile, black and white, Latin and Saxon all sentinelled by that sacred symbol of the American spirit, the stars and stripes."

Thus it is seen that they did not confine it to white men alone, but black men as well—and they were compelled to go to war whether they wanted to or not. If they were good enough to fight for the country, then they are worthy to enjoy every right and privilege that any other citizen does.

The attitude of the American people is un-American and wholly a variance with American ideals toward the more than twelve million American citizens of this country. But it is gratifying to know that there are a great many Americans who believe in right and justice and who believe that all American citizens should be accorded equal rights irrespective of race, color or creed; and sooner or later they will be heard from—and that number is not confined to one party, but to men and women of all parties. Let us appeal to them for fair play, for they know that we are Americans to the manner born—we have never betrayed our government—we have never been deserters to its flag—whenever the bugle called for duty, whether in war or in peace

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 14

we were never wanting—we hav earned every right to which any other group of citizens is entitled. In a word, let us exhaust our remedy; and the Independent believes that when this is done, that we shall come into the full possession of all our rights. In the words of the learned Bard:

"Know ye, bondsmen, who would be free,
Himself must strike the blow."

NEGRO DOLLS

Twelve or fifteen years ago when Dr. R H. Boyd, of the National Baptist Publishing Board, of Nashville, Tenn., was advocating "Negro dolls for Negro children," this gospel was received with scant approval. The only Negro dolls people knew then were the caricatures used as servants, ets., etc.

Now one goes to the large department stores, such as John Wanamaker's in New York and Philadelphia and other great stores, and sees Negro dolls of all sizes and shapes and colors, displayed just as other dolls are displayed, and whites buy them just as Negroes do.

Negro dolls are fast becoming the fashion among our people. No thoughtful Negro could give any other kind of doll to his daughter. No toy you can buy for a small colored girl will instill more of self respect in her—unconsciously—than a colored doll. Burn up the others.

COLORED ARCHITECTS AND COLORED BUILDINGS

By WILLIAM HUNTER DAMMOND

During fourteen months recently ended, Negro organizations retained only white architects and engineers to design more than one million dollars' worth of buildings, all of the structures located within a single square mile of Harlem, every one of the buildings to be for Negroes only. In every instance, it was known a priori that Negro practitioners of these learned professions were perfectly competent and no less willing to design these Negro buildings. Nothwithstanding this fact, all Negro talent was spurned, and thousands of dollars' worth of professional business was diverted to the offices of cracker engineers and architects not one of whom would for a moment consider the idea of employing a single Negro draftsman.

This censurable cycle of Negro losses, unlike many of the poignant troubles by which thousands of Negroes are directly persecuted, is not the result of economic maladjustment. Not a single Negro gained a single dollar as a result of the antics of this bunch of false leaders who shovelled thousands of dollars into the coffers of white enemy designers. In this ignoble chapter of Negro New York history one may find an inversion of many economic phenomena clearly discerned by scientific economists; for race treason is the cause, economic loss of Negro enterprise the result of this million dollar rejection of Negro talent. The Negro false leaders further deserve to be pilloried for also malignantly opposing thus far the Negro mechanics who, thoroughly competent, desire to materialize the conceptions of those Negroes who practice the constructive professions.

When I asked William Roach to retain me as engineer to design the structural portions of his company's Negro theatre then contemplated, Roach, evidently perturbed by my request, said that he was not ready for bids, because the drawings were not yet made. I answered, "Bids! I am no bidder. Drawings! I am here to arrange to do a certain part of the drawing which you just said is yet to be done." Roach rejected me, leaving his chosen white architect free to be, in turn, a client of any white engineer.

A. C. Powell apparently favored one, Nelson Dixon apparently favored another Negro architect to perform the requisite services for the proposed buildings for Abyssinian Baptist Church, of which Powell is pastor and Dixon chairman of the building committee. Consequent upon this real or feigned divergence of choice, it apparently became necessary to cut a Gordian knot. The problem was solved (?) by rejection of all Negro architectural talent and the selection of a white architect who employs not a single Negro draftsman. My case was more quickly disposed of. Since I was the only Negro engineer on the scene, Dixon and Powell at once opposed me. Powell said to me, "It is idle for you to talk" about designing the structural steel work for this Negro church. After telling Dixon that the steel designing for his church would be performed by either me or one of our white enemies, I asked him, as chairman, to exert his power towards retaining me as engineer for the structure. Dixon immediately replied that he refused to grant my request and added that I am a cynic.

Drawings for Abyssinian Baptist Church are not yet completed. Detail drawings for steel roof trusses, etc. are never made by an architect; they are usually prepared after the award of structural steel contract. Powell and Dixon categorically refused me, the sole Negro applicant, to do any of the structural steel designing; they prefer cracker engineering talent.

St. Mark's Methodist Church and the New York Masonic lodge about to build a temple complete the list of organizations—theatrical, religious (?) masonic (!!)—which are perpetrating the million dollar donation to our white enemies. Besides the Crisis and, with the single exception of the New York Dispatch, every Negro New York weekly newspaper emphatically opposed Negro architects and engineers to design these Negro buildings.

Numerous Negro false leaders are infesting New York City; many of the metropolitan Negro journals are race traitorous mercenaries; other Negroes, though honest intelligent race zealots to the core, are nevertheless unaware how renegades are egregiously preventing Negro mechanics and designers from usefully applying their highly trained skill, their scholarly attainments. It is therefore pertinent to ask, is a second fourteen month cycle, now only a few weeks old, the time to build, does a second square mile of Harlem's black belt contain the sites on which to erect four more temples of perfidy for commemorating the voluntary slaves of a set of traitors of our race?

The Philadelphia Public Journal shows how the Race actualy subscribes to the Anti-Negro propaganda of the films:

A good deal of conscious and unconscious propaganda of racial bigotry is gotten across in the theatres, especially in moving pictures. White people make most of the pictures we see, and direct and manage the making of about all of them, and through these pictures much of the poison of race prejudice, pure and simple, is spread among the populace. It is not only the Negro who suffers from this screen slander, but also Chinese, Japanese, Hindus and all other "natives" that are non-white.

When the white producers turn these pictures upon inter-racial sex matters, the scenes and insinuations are perfectly roten. They always show non-white men as generally enamored or violent toward the white females, and they show the colored women of all races as enticing and seducing white men or prostituting themselves before them. The colored races are almost always shown up as brutes, and mere shadow back-grounds against which the superior virtues of the white race are made to shine.

Besides being false, this is very vicious in America. The idea of innately "inferior races" is the greatest stumbling block of the United States.

But brazen insult is added to the great injury when these pictures are shown in "colored" theatres and colored folks are made to pay for them! or the want of a fine racial self-respect some of them are even shown in theatres owned and managed by colored men. Colored pople who are called "sensitive" will have to get much more sensitive than that before they compel the respect of the makers of these pictures. It does not look quite so ridiculous and utterly out of place when a colored man steps into a "white" theatre and sees such a picture. In fact that is the only place where it ought to be profitable to show themselves incurably "superior" to all other races, they ought to have the privilege of enjoying the illusion all by themselves. It ought not to be forced upon those other peoples.

Morality is an individual trait. Racial moral superiority is the merest bunk. If there be any difference, it is that the most advanced and wealthy races can produce the most immoral and vicious individuals, because of superior opportunity to do so.

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DIGNIFYING A BUSINESS

The Houston Texas Observer 10/8/21

(By The Associated Negro Press.)

The announcement of the National Laundrymen's Association, from their recent convention held in Cleveland, Ohio, that they will erect a "Laundry Institute" in Chicago, to cost probably a million dollars, opens a flood of thoughts. This institute will be equiped with all of the latest machinery in producing immaculate apparel for the people and students will be taught the art of laundering.

Do you remember, way back in the good old days, when Colored women and Chinamen did practically all of the laundering for the nation?

Do you remember when Colored men did practically all of the whitewashing and cleaning?

Do you remember when colored barbers did practi-
Do you remember when Colored caterers did practically all of the catering? This was notably true in Chicago, Philadelphia and Washington.
cally all of the barbering?

Do you remember when Colored boys did practically all of the shoe shining?

Do you remember when Colored coachmen did practically all of the driving?

Do you remember other things that we used to do, and to not do now, in the economic field of action?

What's wrong? Who's to blame?

Our big trouble was in not mixing brain with brawn. We were contented to drift along in the same old rut, year in and year out. Then we got to a point where we shrunk in a measure of false pride from doings work in the various lines mentioned. We didn't want folks to know that we were "menials," whatever that may mean.

Then, along comes our brother in white, and mixes in his clever brains with a measure of finance, and not only produces new ideas, but dignifies the very things that we were ashamed of, and thousands of them have gotten rich.

It is all a sad reflection on our initiative, foresight and business "get up." We hum and haw, quibble and shuffle along; while the enterprising individuals 'get theirs' and put us out of the running.

There is but one big field wherein we have demonstrated real enterprise, and that is in the field of beauty culture. The Madam Walker Company, The Poro Company, the Nile Queen Corporation and several others are demonstrating the kind of enterprise, in a field where there is real money to be made, that we should, as a race, have demonstrated many years ago, in other fields, now gone, probably forever. And even in this particular field, white brains and capital have entered with a vengeance of selfish enterprise that is astounding!

This means that all producers among Colored people, in this field, should lay aside petty jealousises, and associate themselves in an organization for self protection and mutual progress.

All of this clearly and forcibly demonstrates the gigantic importance of a great National NegroBusiness League that gets down to business. It is all well enough for inspirational association, but our economic future in the United States calls for something considerably more substantial.

We must get ourselves in the great business markets of the nation, with a determination to measure up in fitness and efficiency with all comers—let come who will.

Were we rooted into the commercial life of the nation as the Jew, or the Catholic, we would also set somewhere politically, and no Administration could ignore our petitions.

Recently The Chicago Tribune endorsed the Klux then reversed itself. We are informed that the Jewish and Catholic advertisers had a little "heart to heart talk with the publishers of The Tribune. Let's wake up!

DIGNIFYING A BUSINESS

The East Tenn. News. Knoxville 10/13/21

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Racial Consciousness 1921

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Social Lines.

Every country has its lines of social distinction. In the African jungles, the Australian bush, the Arabian deserts, the Siberian snowfields and in the teeming centers of civilization. Everywhere we find social distinctions and lines of difference severely drawn.

Strange to observe and still stranger to realize, the majority of Americans, both white and black, seem to think that black people are all alike, and there are and should not be any lines of social separation among them.

It has been vehemently maintained that all black people are the same, think the same and have the same desires. This statement reduces itself to an absurdity without argument. No refutation is necessary. Any conclusions reached and any ideas that formed from the idea of the "social oneness" of the black people are foolish and absurd.

There exist three social classes of black people. These three classes exist with sharply defined lines of demarcation, notwithstanding the fact that the average black and white American fails to recognize them. There is the black aristocracy. This so-called aristocracy is composed of those who have been highly educated and have been more or less successful in accumulating the world's goods. The aristocracy attempts feebly to hold itself aloof from the middle classes and the rabble. The black aristocracy is no more race conscious than prejudice, color restriction and race identity force it to be. It moves in its own circumscribed orbit, is controlled by its own superciliousness, has all the earmarks of the universal "four hundred." It is a dismal failure, because it is scoffed at and disrespected by rabble and the middle class and is utterly ignored by the white race. The fault of the black aristocracy is its inopportuneness. The aristocracy of the black race cannot be recognized until the black race is recognized. The mass of black people regard the aristocrats as humbugs because outside races do so. The development of the upper and lower crusts of the black race, like the formation of strata and substrata, is accomplished like all stratification—by natural forces operating thru the centuries.

At the present time, the black man's caste system seems to stunt his growth and scatter the forces of advancement, and like the caste system of India, has made it easily possible to allow the dominant influence of stronger races to subject him.

The second class of black people is the middle class. This class seems to be the most valuable type. It is race conscious, ambitious and industrious. The middle class is found in constructive organizations, adapting itself to changing environment. Many black people of wealth and intelligence have identified themselves with the middlers. This class ridicules the vain glory of the aristocracy, is on good terms with the rabble and is always seeking to correct the failings of the race.

The third class is the rabble, the riff raff and the inevitable under dog. He has a low order of intelligence, makes small wages from laborious work or preys upon humanity for a livelihood as the leech and other parasites. He is the common offender socially, criminally and civilly. He has little or no refinement or vision and is always seen to disadvantage. The rabble is racially conscious because he is religiously avoided both by the other race and the aristocrats of his own race. His lack of intelligence leaves him adrift upon a sea of prejudice, ignorance and vice. He is the social type that the white man invariably holds up as "the American negro."

Social lines exist within the confines of the black race as they do among all other races, and they will exist until the advance of socialistic philosophy levels all humanity. The white race must recognize the fact that black people are not all the same, and black people must realize that they have both superiors and inferiors among themselves. No snobbish and general aloofness can be tolerated, however, in the great fight for race solidarity and recognition. All classes must work toward the common goal. Let the aristocracy aid the rabble and encourage the middlers. The lineage, wealth and intelligence of the black aristocrat must be used to convert the mind of the world from the idea that the rabble should be the accepted standard of the whole race. Let the rear guard and the vanguard present a solid front to the armies of prejudice, disregard and discrimination.

Ridiculing the Entire Race

N.Y. Age (By Lester A. Walton.)

THE Pathe Film Exchange, through its publicity manager, announces that two of Harris Dickson's pictures, "bringing out the natural humor of the colored man," will be released for distribution in the near future. Cooperation of the Negro press is sought.

Accompanying the announcement is a statement by Harris Dickson, himself, referring to his qualifications as a delineator of Negro life in the following verbiage:

"Whatever else may be said about this class of my work, it is true to type and founded upon a life-long association with all sorts of Negroes. I am a Southerner, as my people have been for many generations; since colonial days they have been planters, lawyers, doctors and soldiers—always thrown more or less with Negroes. Therefore, I have known Negroes since I have known anything, and all kinds of them. I know the criminals from fifteen years experience in the courts, all over the South; with three years additional as city judge. I know know the household type, of course; the river Negroes from being constantly on the boats; the agricultural Negro from being with him on the plantations; and the woods Negro from hunting and fishing with them. I have also known many of their politicians. From the perfectly naked savage in the jungles of Africa, I've known them right along the line to the patent-leathered and silk-hatted colored congressman from South Carolina, the last colored man I believe that ever sat in the House of Representatives. In addition to this I have read everything I could get my hands on, and tried to comprehend the reasons for what I saw around me."

Mr. Dickson sincerely believes he is an authority on Negro life. The truth is he only knows types of the Southern Negro. I am impelled to make this observation after recalling that some years ago I stopped reading "The Saturday Evening Post" because in Mr. Dickson's stories he not only sought to make the plantation Negro ridiculous but the professional Negro as well. In one of his stories he had a colored doctor using "dis" and "dat" and other language of which no eighth grade child would be guilty.

I became so incensed over this insult to the intelligent Negro that I wrote a letter of protest to the magazine, setting up the contention that the colored doctor, in particular, was being grossly misrepresented. I received the usual stereotyped letter in reply. That was all.

Mr. Dickson has never heard colored physicians use the language of the illiterate and uneducated, and yet he does not hesitate to poke fun at them with the same vigor and consistency as he does at lower types. Were it not for this unfair tendency I must confess that some of his stories would prove delightful reading.

The trouble with Mr. Dickson is that he fails to take us seriously. He looks upon all of us out of humorous eyes. He seems utterably unconscious of the fact that there are thousands among us who possess dignity, education and refinement. We, too, have in our race planters, lawyers, doctors and soldiers, as he says his people have been for many generations.

One colored performer who went to Vicksburg, Miss., to work in the Dickson comedies upon returning to New York was quoted as saying he had never gone through so much "niggerism" in all his career. However I shall not discuss the merits of the pictures until I have seen them, as I am in no position to do so. I hope I am to be agreeably surprised.

That the entire Negro race is not held up to ridicule is my one hope.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Racial Consciousness 1921.

Chicago Whip 3/19/21

For Example

It is indeed interesting to observe how the Jewish people are receiving the attacks of Henry Ford in the columns of the "Dearborn Independent," which is reputed to be owned by the automobile magnate. The attacks, which savor of religious and race hatred, are directed toward the whole Jewish race, and are made unsparingly and indiscriminately. The Jews are held responsible for the war, profiteering, corrupt politics, and the aggregate sins of humanity are laid at the door of the unfortunate "sons of Israel."

We do not propose to rave and cant over the unfair charges of Mr. Ford. We do not challenge the accusers of the wandering race. The cross that the Jews are made to bear is revolting to all finer human sensibilities. The thorns that pierce their sides and the sight of their bleeding flesh does not give company to our misery. We are common sufferers who know the same heel that crushes our Jewish brother.

The oppression of the weak by the strong with attendant agony does not receive our sanction. We hate it, we abhor it. We despise the system of public opinion which feasts upon it, but the Jews are stronger at present than we, and from their methods of resentment, we have much to learn.

The Jews are not sending petitions to Ford praying for "a cessation of hostilities," neither do the Jewish Rabbis preach of the Lord's vengeance and his reprisal. They are merely removing their corner stones of dollars from Ford's mammoth industry. They are carrying silent propaganda against this industrial demagogue, and at the same time they are aiding the divine forces in destroying evils and iniquities. The Jews are resenting their injuries and insults by striking into the most vital spot in the hydra-headed monster of American prejudice—that is, his pocketbook.

The wily Jews knowing "that rank is but the guinea's stamp," realizing that the mystery of power in America is merely the dollar sign, have decided to use the almighty dollar to humble Ford's pride, and by withdrawing their patronage from his institution, to cut so deeply into his flesh, that when the truce which must be called in the end, comes, it will emanate from Ford, and not from the "mouth of Abraham."

The efficacy of the Jews' counter-attack is unquestionable. Their method is simple and unassailable. The philosophy behind the action of the Jew is plain. It is merely this: "If our money is tainted and blood-stained, according to Ford, let us contaminate him no further with it."

No longer will the Jews purchase the famous Ford automobiles. To them it has become a thing of evil. It is vile and loathsome. They shun it. Will they purchase one of Ford's cars? Absurd. But not only that, they will purchase nothing which is conveyed in a Ford car. "Take it back," says the Jew; "We can't use it." With this emphatic refusal no other explanation is given. This constant and repeated refusal of goods causes the consignor to investigate, and lo, and behold, he finds that Henry Ford is causing his firm tremendous losses. His pocketbook has been hit. He immediately dispenses forever and a day with the "Tin Lizzie," and the race hatred generated from its engines.

The Black Man, being attacked by various agencies, should pattern his counter-attack after that of the Jew. Let our dollars help destroy the agents of prejudice and discrimination. The buying power of the Black Man is a factor and a mighty one. Twelve million Black People must use the common commodities of life. At least twenty-four million dollars is bartered and traded from their hands daily. Should these dollars be marshalled away from our enemies and into the coffers of our friends, we would have more friends and less enemies. We would suffer less if we made our suffering painful to our persecutors.

It is opportune time for the Black Man to use his dollars for his own best interests. A close study of the Jew will be of inestimable value to our newspapers and organizations, and to every individual of the Black Race himself. Let us take this method of the Jew "FOR EXAMPLE" and then make example of those who make our lives miserable.

Times Plain Dealer 4/9/21

If, on a certain day at eleven o'clock, simply by reporting the Negroes could gain, say, the unmolested chance to vote, the bolition of lynch law, and equal educational advantages, the majority of them would arrive between twelve and one—in ther words, C. P. T.

A rather fanciful, fairy-like proposition, but containing more truth than poetry. There is this much magic about it: When the Negro shall have become an On Time Race, he shall also be an On Top Race.

In California, where another acute angle of the race problem faces America, the Japanese farmers raise four times as much as the neighboring white farmers on the same amount of land. The Jap endues more early morning dew and late evening dust. By night he plans how to best stroke the soil on tomorrow, while his paler neighbor flits into town to a movie.

The Japanese know the value of TIME!

The American Negro thrills over his marked progress in the short span of fifty odd years, but more remarkable by far is the progress of Japan in the last twenty years.

The efficient Japanese is but the On Time Japanese!

Napoleon said that he beat the Austrians because they did not know the value of five minutes. The Negro, battling for full-fledged American citizenship, must learn the value of five minutes.

Time is the greatest single factor in the commercial world of which the Negro is daily becoming a more vital cog. Big Businesses today recognize that the difference of five minutes may mean win or lose.

In our further struggle for one hundred per cent Americanism C. P. T. (and if you don't know, Colored Peoples' Time), like milk-teeth, must be shedded. They do not accord with the long ants of American citizenship for which we have been measured.

A PERENNIAL SUBJECT.

A subject of perennial interest, which bobs up for discussion every now and then, is the adoption of a name which shall be at once fitting and appropriate to apply to the people of African extraction in American, meaning those whose origin is indicated by their hair or complexion. As far back as the publication of *Freedom's Journal* in 1827, we find this group of Americans referred to as the "people of color," while the term of blacks and "Negroes" were used as less euphemistic titles. Later on came the use of the hyphenated terms of "Anglo-African" and "Africo-American," the latter being trimmed to "Afro American," in which form it is still employed by the meticulous writers of both races.

The hyphen has however, fallen into such disfavor as a racial designation in America, that it is doubtful if the term will ever regain the distinction it once enjoyed, when such journalists of the race as T. Thomas Fortune, Cyrus Field Adams and Harry C. Smith undertook an active campaign to popularize its use in both the racial and daily press.

This condition of things has left the term "Negro," commonly but erroneously printed by most daily newspapers as a common noun, with a lower case initial letter, as the general designation of the race. That this use of the term left something to be desired by members of both races, is shown by a letter received from a white writer in Alabama. Especially is this need felt by members of the race when the feminine derivation of "negress" is applied to colored women. The letter follows:

To the Editor of THE AGE:

Mr. W. N. Work has advised me to write you, regarding the desirability of a more distinctive name for the Negro Race. Mr. Work sent me a year book in which I see the matter is referred to. There, the terms suggested are Afro-American, Colored or Negro as possibly suitable. The idea occurred to me that the word Afram, a compound of Afro-American would be short and convenient. If you think it worth while you might discuss this in THE AGE.

I am of the white race, but like many others in the South, I am interested in the well-being and development of a people with whom we are so intimately in contact.

Wishing you success in your work I am, Yours very truly,

WM. H. DORCHESTER.

Lois Springs, Ala.

The suggestion of "Afram" as a contraction of Afro-American, while pertinent is not new to those who have kept up with this perennial discussion of race titles, it having been made some twenty years ago, when Afro-American was most in favor. We fear that it belongs to that class of freak titles, that have failed to win popular favor, like "Hamite," "Cushite" and the esoteric term "Libranian, which a Western magazine is endeavoring to wish upon the race.

This leaves "Negro" and "colored" as the only everyday working terms in the field, with the odds favoring the former as the stronger word. Used as a proper noun, with a capital letter, it is capable of becoming as great a title as the achievements of those wearing it can make it. The Negro known only as "Jim", who according to the daily papers saved a complete stranger from death by burning or leaping from a fifth floor window, was none the less a hero, because his name did not appear as James Plantagenet Montmorency.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

CLERK IN BEN SNYDER'S STORE INSULTS COLORED CUSTOMER, CHARGE.

Floor Walker Can't See Why Woman Gets Angry When Called "Nigger"—"Don't Make So Much Fuss About Little Thing Like That," Advice.

St Louis Argus — 5/20/21

Last Monday morning Mrs. Sarah Kelly, of 634 South Tenth street, came to The News office and reported to the Editor, who is also president of the N. A. A. C. P., that she had been grossly insulted by a clerk in the Ben Snyder Store, on Market street, between Fifth and Sixth streets.

She said while waiting to be served one of the clerks said to another: "Look at the diamonds this nigger has on."

Mrs. Kelly paid no attention to this remark, she said, as the girl apparently represented what is vulgarly known as the "po' white trash" type. But the display of jewelry so affected the clerk she lost all sense of the fitness of things, and called down the aisle to still another clerk:

"I wish you'd look at the diamonds this nigger has on; such things ought to be investigated."

Mrs. Kelly became angry at the clerk's remarks, especially when two white ladies, who overheard the girl, denounced her as impudent and insulting. They advised Mrs. Kelly to report the matter to the floor walker, which she did, at which the girl is alleged to have repeated: "You are a nigger ain't you?" a number of times.

The floor walker did not rebuke the girl, but is claimed to have advised Mrs. Kelly not to make so much fuss about a little thing like that, "because you are colored, ain't you?"

By this time Mrs. Kelly was thoroughly angry, and led by the white women, who were as indignant as she, she found Mr. Ben Snyder and reported the matter to him. Mr. Snyder spoke to the clerk in question, asking her what she had done to insult the customer. The girl answered "Nothing," and the matter apparently dropped.

A representative of the N. A. A. C. P. called on the manager of the store. The manager said it was not the policy of the store to "insult anybody." He said the store could not be held responsible for the action of some foolish, ignorant girl. He said everybody's dollar looked alike to them. "But," he said, "YOU PEOPLE raise too much fuss over little things."

When he was asked if he thought calling a customer "a nigger" was a little thing, he tried to dodge the issue by saying some ignorant white people confused the word "Negro" with "nigger." He said the girl "didn't mean any harm, in fact, she meant to COMPLIMENT th ewoman."

When asked whether the girl would be discharged or not, he replied: "Of course, we can't use a girl as stupid as that."

The manager was told when he remarked, "You people raise too much fuss over little things," that "his people" had a great reputation for raising fusses over "little things" like insults to their race. Hotels that have refused t ocater to "his people" have been put out of business, newspapers, theaters and individuals who have insulted "his people" have been squeezed financially. When told "his people" were very sensitive over insults, he answered not a word.

"Darky Priest" Writes Poems to Aid His Cause

Father Bernard J. Quinn Working to Establish Parish for Colored People—Borough Without a Catholic Church for the Negro—Temporary Quarters at Our Lady of Mercy—Men's Club and Ladies Auxiliary Organized—Missioner Delighted With New Charges—Euchre on April 27 at Twenty-third Regiment Armory to Aid Fund for Edifice.

BROOKLYN STAND'D UNION
APRIL 17, 1921

A Catholic missionary in a big city. This statement sounds rather odd, but it is the fact nevertheless. The missionary is the Rev. Bernard J. Quinn, whose friends have styled him "the darkie priest of Brooklyn." Not that his complexion is colored. He has received this tittle because of the interest he has displayed in the spiritual life of colored Catholics of Brooklyn and he is laboring these days, with the aid of the Catholic colored folks of the borough and their white brethren to create a parish for his new charges.

Father Quinn was seen at the rectory of the Church of Our Lady of Mercy on Schermerhorn street, near Nevins street. From this headquarters he plans his campaign for the new parish and sends his literary and poetical broadsides to the charitable people of the borough. Father Quinn, who served in the World War as a chaplain at the Knights of Columbus station at Lineola and then with the Eighty-sixth Division, is working hard. He is ambitious and it is his hope that he will do for the colored Catholics of Brooklyn what Mgr. John Burke did for the colored Catholics of Manhattan. Mgr. Burke built the first Catholic church for Manhattan negroes in West Fifty-third street. It was St. Benedict the Moor. Now there is another parish, much larger, in the Harlem section.

Need of Church for Colored Catholics.

"There are in Brooklyn 75,000 colored people," said Father Quinn. "Approximately 4,000 of these are Catholics or were Catholics. In the spring of last year Bishop McDonnell decided that it was time that the church should consider creating a parish for the colored Catholics of the borough. Of course all the Catholic churches are open to them whenever they desire to attend service, but the bishop desired the colored folks to have a parish of their own in order that they could take an active part in parish activities. There are in Brooklyn thirty Protestant churches, one Y. M. C. A., one Y. W. C. A., and a number of smaller association, all of them exclusively for the colored.

"The manner in which I came in contact with the colored folks I have now gathered has not been the least uninteresting part of my work. When I received by assignment there was no mission or church I could turn to for a start. I did not know any Catholic colored people. I used to stop colored folks as they walked along the street and inquire: 'What church do you go to?' The first day or two the answers were very discouraging but finally I met one who said he was a Catholic. He was the fellow I was hunting for and so overjoyed was I that I almost hugged him.

Father Quinn Is Optimistic.

"The first one lead to another and then I became acquainted with the president and secretary of a Catholic colored organization.. Now I have 700 colored folks in my potential parish. We have an excellent men's club and a ladies auxiliary. I have fifty of the sweetest little darkie children in my Sunday school every Sunday afternoon. They are taught by two of the good sisters of St. Joseph, who teach at Our Lady of Mercy School. The Sunday school and meeting place for the adults is at 389 State street, which is on the parish property of Our Lady of Mercy Church. I have found the colored folks to be a reverent, religious race of people and I have high hopes for the success of the new enterprise."

Father Quinn did not tell the interviewer that his pleas for financial aid carried him to all sections of the borough and all Catholic churches. Every Sunday Father Quinn is at some church asking assistance. At present he is engaged in furthering a euchre and reception to be held at the Twenty-third Regiment Armory, Wednesday evening, April 27, the proceeds to "buy a few bricks from which to build in Brooklyn the first colored Catholic Church."

Poems to Aid Campaign.

Two poems have been written by Father Quinn in the interest of this affair. The first addressed "To Our Friends," reads:

I'm only a beggar, you plainly see
Begging away like a busy bee
At your door I stand,
Hat in my hand;
Now please!
Won't you help poor little me?

"But for what are you begging, my little man?
And perchance I'll help you as much as I can."

I'm begging, kind sir,
Very kind sir,
Just think!
For the cause of the poor black man,
In this great city, midst his brothers white,
He's tugging away at an uphill fight,
He'll win, I know,
You'll make it so
But how?
Ah! Just send me your little mite!

The second one is as follows:

Will yez come to me party,
So gay and so hearty,
And make merry, kind friend,
With the friend of the Darkie.

It's a euchre I'm holdin'
Now, you won't be a scoldin'
'Cause I'm sending you a line
To invite you to come.

April 27th is the night I've set,
Come just the same if the night proves wet,
For there'll be eatin' and drinkin', and dancing I'm thinkin'
All to the strains of the regimental band.

It will cost you a dollar,
But shure, about that you'll not holler,
For 'twill help a poor beggar,
That's me!

Yours sincerely,
FATHER QUINN,
The Darkie Priest of Brooklyn.

The site of the new church is an unsettled question.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Racial Consciousness — 1921.

PATRONIZING NEGROES.

Kansas City Sun 6/25/21.

We always like to advocate Negro patronage by Negroes. That is patent to any one who follows our columns. But the Negro business man must help himself. He cant do it by cheating, by handling inferior goods and seeking to profiteer. The late Dr. Kealing said once in an adress at Philadelphia: "The Negro business man has found that the Negro will not buy dark flowers from a dark man in preference to white flowers from a white man." That about explains the burden of this article.

During the past week we have had occasioin to observe some dealings of Negro business men with others of their oun race. A prominent restaurant man prepared a lunch of chicken and other delicacies for which he received a tidy sun. The lunch was to be taken on the train by a firend of the purchaser. Upon opening it seh discovered it to be not only sopiled but to emit such a disagreeable odor as to be repugnant. How could this man have cooked this chicken without being aware of this condition? He evidently thought the person going away would never communicate the truth to the purchaser, a frequent patron of his place. A florist on three occasions out of five, not only supplied flowers different to the ones ordered by his patron, but flowers actually wilted at the time of delivery. He thought that the purchaser would probably pay no attention to it but he did.

A few days we were too late to get breakfast before boarding our train. There was no diner. At a small town down the road it was represented to us that there were two Negro restaurants about two blocks from the station—a white one immediately in front. Desiring to patronize the Negro we went to them both and found them to have nothing but pigtails and some stew meat which wasnt done. We had only ten minutes and now hurried back to the white restaurant There was an abundance of every thing but before they could even start to wrap up the sandwiches our train started, we had to run for it and continue our journey hungry. Repeatedly we have been charged from fifty cents to a dollar and a half more for taxi service by Negro drivers than white drivers charged for the same distance or the same amount of time. Let Negro business men help Negroes to patronixe them.

What of Bowling Green? Just wonderig if the investigation is on or over or what. Guess it will go the way of the Moberly affair. Meanwhile let us continue to sing:

"Oh, say can you see
Black men hanging to a tree".

RACE PRIDE IS GROWING.

Kansas City Sun 6/25/21.

This is especially noticeable at the store of our only colored miliner, Mrs. Stella Hubbard, 1607A E. 18th street. I am quite sure that it will be a pleasure to the public to know how sincerely grateful she is for the loyal support it has given her, which enables her to give the best quality and style in millinery, competing with any exclusive shop in the city. I judge this by the large number of customers she has, who find that her low prices enable them to economize and yet find what they want. I might say here that she is one of the most grateful business women I have ever met. See her wonderful assortment of summer hats for women, misses and children. Bell Clifton 4730. 1607A East 18th Street.

Manager of Metropolitan Store Says Eight of Ten Colored Women Shoplifters

Wilmington Advocate 7/2/21

That many colored women who enter large stores are shoplifters was the assertion of C. L. Rivers, assistant manager of the Metropolitan 5 to 50 Cents store, 819 Market street, while testifying in Municipal Court.

Mr. Rivers was testifying in the case of Rose Ross, 19-year-old girl, who was held in $300 bail for court on a charge of larceny of a ring valued at 50 cents from the Metropolitan store.

Observing her lingering about the ring counter, Rivers said he concealed himself and soon saw her put a ring into her pocket when she believed she was not being watched. She proved rather stubborn when it was made known to her that her act had been seen, Rivers said.

It was when Philip L. Garrett, counsel for Rose, questioned Rivers as to why it was that he kept such a careful watch on the girl, even before he had noticed her acting suspiciously, that the witness said that it has been proved that eight of every ten colored women who enter a large store are shoplifters.

Mr. Rivers said that persons are frequently caught stealing articles from the store, and, after interviewing them, are released. Rose, he said, did not come up to the mark to be released.

Colored residents were highly indignant when they heard of the testimony given by Rivers.

Mrs. Alice Dunbar-Nelson was very emphatic in her denouncement of the testimony.

"It is the most outrageous falsehood I ever heard," she declared. "Such a statement is a slander against the colored race of Wilmington. If such a thing as the manager of the store says is true why doesn't he have them arrested and taken to court and prove such a charge. He has no right to make such a statement until he has established proof."

Mrs. Nelson seemed to take the statement made by Rivers as an insult against the Negro public and showed her indignation in her manner.

The Rev. James U. King, pastor of Ezion M. E. Church, made the following statement in reference to the testimony offered by Mr. Rivers:

"It is not my wish to condone the wrongs of the girls of my race. On the other hand I deplore them but it is sadly true that some few white people are not large enough to rise above colored prejudice and race hatred when it is a case of public representation of the Negro. The statement made in the Municipal Court by a witness that 80 per cent. or eight out of every ten colored women going into large stores are shoplifters is certainly unfounded and untrue and what is still worse the statement was evidently prompted by a malicious motive. I have not yet had chance to gather statistics but even if I had it is quite obvious to every intelligent American citizen that thousands of Negroes are arrested for petty offenses for which members of other races go free. So that even official statistics do not tell the whole truth as to the comparative criminal record of the Negro. Perhaps one of the strongest arguments against this unfounded statement is most of these girls are domestics in the homes of the best white people in Wilmington.

"Is it not preposterous, therefore, to imagine that the majority of these are honest 23 hours in the day and dishonest one hour, the time it would take them to visit a store."

MR. J. E. BRUCE CONTRIBUTES A STRIKING ARTICLE ON WHY NEGROES SHOULD READ NEGRO LITERATURE

Negro World 7/2/21

If you ask the average white person if they have read Alexander Cromwell's "Greatness of Christ." or his "Africa and America," "Chestnuts," "Conjure Woman," Kelly Miller's "Race Adjustment," DuBois "Souls of Black Folks," Douglass' Autobiography, Cromwell's "Negro in American History," Ferris' "African Abroad," Wilson's "The Black Phalanx," Miss Wilkes' "Missing Pages From American History," of any one of a thousand of the really good books which have been written by our men and women during the past hundred years, they will most likely tell you that they did not know that Negroes had written any books, or that possibly they may have heard of these books, but had never read them. Douglass, Cromwell, DuBois, Kelly Miller and Ferris are names with which they are familiar, from seeing their names in the magazines and daily papers in news articles, about the Negro race, and are regarded by them as a little above the average of their race in intelligence, but never as seriously as they think of, and regard their own modern writers. They don't know these Negro writers, and they do not try very hard to know them, because they have come to look upon the Negro as a mere imitator. Their complacent egotism impels them to relegate the Negro scholar into the limbo of obscurity. For did not wisdom and learning have their beginning with the "Superior Race," and will they not end with them?

The mental processes of the average white man, regarding Negro accomplishment in any field of laudable endeavor, whether in literature, art, science or scholarship, are closely imitated by the average Negro, who thus unconsciously confirms the white man's judgment of us as an imitative race. There are thousands of Negroes who have never read through, to the end, a serious work from the pen of any Negro, either living or dead, and who could not name twenty-five Negroes who have written books, or tell us anything of their history. They have, of course, read Bryant, Browning, Emerson, Longfellow, Shakespeare, a few novels, English and American history, but if they were asked if they had ever read Scholes' "Glimpses of the Ages," Perry's "Cushite," DuBois' "The Negro," they would very likely ask you if the authors were English or American writers, and when they flourished. These same Negroes have the same low estimate of the professional and business men of their race, that they have of its scholars and thinkers. They do not admit that these types are the equal in ability, in genius, in intellectual capacity of white men, for their ideals are white, and though their faces are dark, they think white.

Despise Not the Day of Small Things.

Plato says: "Kings and commanders are not those who happen to hold those offices, but those who understand the art of government." "Fancy may bolt bran and think it flour."

These maxims are interesting and instructive only to the thoughtful and to young men, especially those who have yet to find their places in the world of business and in the professions. There is many a young man engaged in a professional pursuit, whose proper place is on a farm or in a workshop, or at some trade, which he could dignify and which would dignify him. The drift, however, seems to be in the direction of the professions which are over-crowded. Our young men seem to have no taste and no inclination to engage in industrial pursuits. They hanker after titles in theology, law,

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medicine, and seek to acquire fame without first ascertaining whether they possess the ability to obtain it in the professions to which they consecrate their lives, and in which, too, many of them become martyrs to their misguided ambition.

Who are the great theologians, doctors of medicine, masters of law in the Negro race today; who have attained to great eminence in these callings in skill, and scholarship? How many hundreds of the thousands who have come upon the stage since freedom can be said to be entitled to be called great. Plato emphasizes the word understand, which possesses a wide scope and meaning as applied to the art of governing or to the profession of law or medicine or the science of business. The man who understands, who comprehends, who has a clear insight into whatever business or work he undertakes and who sedulously pursues and intelligently appreciates his opportunities is bound to succeed in any business or profession or labor in which he may engage. These are some of our young men who have gotten the idea that a diploma is the Alpha and Omega of education, and they rest supremely in the knowledge of the fact that they stood number one in all their experience in which they are mere babies, as they too often learn in unlearning some of the things they have learned at college, when attacking the practical propositions which cannot be learned in any school. Citing Plato again, he says: "The ability to preside over the State does not accrue to any man spontaneously. No man can become proficient in any art without practice or good teaching. Leadership is as much an art as oratory or painting. There are many men who play the politician without acquiring the art of politics. The message to you, young man, is: "Strive through practice to attain proficiency in whatever work you are called upon to perform in the world. Master the details of your work, however, menial. Despise not the day of small things. Be thorough. BRUCE GRIT.

Wealth and Progress

History teaches that the concentration of wealth into the hands of a few has invariably been the signal for the downfall of nations. When Egypt went down, two per cent. of her population owned ninety-seven per cent. of her wealth. The people were starving. When Persia went down, one per cent. of her population owned all the land. When Babylon went down, two per cent. of her population owned all the wealth. When Rome went down, 1,800 men owned all the known world. When France came to her crisis, her population was divided into an aristocracy of wealth and birth on one hand, and millions of half-clad, half-fed, impoverished toilers on the other. The result was the bloodiest revolution in the annals of recorded history. All these are but types and prophecies of what is before the whole world, divided as it is into classes—the very rich, the very poor, and white and black and brown.

Already, murder and violence are filling the earth, and this in itself is another evidence of what is before us. The white race, drunk with power much of it acquired by questionable methods, has never been willing to give the darker races a square deal—a white man's chance. They have seen for more than a century the danger to them of letting down the bars and letting the Negro in. They know that the times are precarious and perilous, and in order to save themselves, they resort to unions and combinations of various sorts. The laboring classes combine in unions, leagues, fraternal organizations and federations, to save themselves from industrial rivalry and ruin, resulting from contact with Negroes. Capitalists do the same, though they make less noise about it. Their money talks. The New York Stock Exchange is an association of capitalists, big and little, which is limited to 1,100 members. Memberships are sold for $80,000. The governing power is an elected committee of forty members with plenary power. The anual average turnover is $15,500,000,000, the bond transactions average about $800,000,000. This enormous business affects the financial and credit interests of the country in so large a measure that its proper regulation is a matter of transcendent importance. This is combination with a vengeance.

No Negro, however wealthy or well informed, can break into it, and if by any chance one should do so, there are combinations within this greater combination that would soon compel him to desire to break out. The annual turnover of these great exchanges exceeds the entire wealth of the Negroes of America by several hundreds of millions of dollars. Against all these combinations of wealth and power, political, industrial and commercial, the Negro can possess his soul in patience and rely on the promise of the Almighty as spoken through the mouth of Isaiah, 41:10, 11. The strength of this nation today is its greatest weakness. As Negroes, we should refuse to seek outward conformity to the white race. When we Negroes come to be more racial in feeling and sentiment, more loyal to the traditions and history of the race, our future will be bigger with promise than it is today, because so many of us are now trying to be "somebody else," and that somebody objects politely, strenuously, insistently and diplomatically.

Colored people attend some white churches in droves, and the pastor and a few of the brethren come together and start a mission. They used to attend the white Y. M. C. A., and the colored branch was invented. The same thing happened to our young women. Eloquent and able colored clergymen in this city and elsewhere are not honored with invitations to supply the pulpits in white churches of their several denominations. Colored members are not elected on boards or appointed on committees in these churches. They are just bumps on a log, and serve no useful purposes except to contribute their mites when the plate is passed. The policy and purpose of the white race is to dominate; it is going to dominate. All the academic talk and plausible arguments we can advance in opposition to this proposition will not change the fact nor my own views of the primacy of that race in the things that make for political, commercial and industrial power. It is the most resourceful race on earth, and the greatest adapter. America is the melting pot of the nations.

A great many of us have been and still are fooling ourselves with the idea that our destiny is linked to the chariot wheels of Anglo-Saxon civilization. It is, but not in the sense that it will be merged with theirs, and grow and develop as theirs has, and will develop. A nation or a race is like a family. It sometimes happens that families are selfish and exclusive. If they have no children of their own, they rarely adopt someone else's. If the wealthy whites of this city were anxious to lift up the Negro to their high plane of living, there is abundant opportunity for them to become foster fathers and mothers to aspiring Negro youth of both sexes. But they do not adopt the children of those of their own race who are regarded as of a lower social order. But they'll do more for these children than for black children. The same feeling that overcame Moses when he slew the Egyptian in the way is as natural to white as to black. It is the inborn race feeling that impels our sympathy to go out to one of our kind when imposed on by a man of another race. That same feeling actuates five hundred or a thousand white men to come together and make plans to burn or lynch a Negro, who has been suspected of criminally assaulting a "beautiful white woman." It is the feeling that will make your supposedly best white friend deny you as Peter did the Christ, whenever you are called on to put his friendship to the test. It is the feeling that we ought to cultivate more day by day. We are on the verge of an upheaval in this country. Troubles and perplexities are multiplying on every hand; discontent and strife are everywhere; a feeling of unrest, distrust and insecurity is widespread; what is to happen few know, but all fear and dread. Intensity is taking possession of every earthly element. Never before were men so ambitious to get rich as now, even Negroes have caught the fever. An almost insane desire is abroad to accumulate wealth, not by the old-fashioned method of industry and economy, but by short roads of speculation, trusts, combines, etc. Presently the cord will snap and the crash will come, and it will shake the pillars of the commonwealth. It is providential that the Negro is not what he thinks he is—an American citizen. God is reserving him for another purpose. "God is His own interpreter, and He will make it plain."

BRUCE GRIT.

WHY THE WORDS NEGRO AND NEGRESS ARE OBJECTIONABLE

New York Age 2/22/13

By RICHARD MANUEL BOLDEN.

There has been so much written and said about the peoples of African descent along the lines of their race designation, we find it very difficult to furnish anything that would perhaps cause new light and new interest on this subject, "Negro Race."

As many writers have and are now saying that it should be the delightful duty of the thinkers among the peoples of African descent to redeem the word Negro from its past and present offensive place in the public opinion of the white man and the world of humanity, and place it through accomplishments by the members of this race upon a high and acceptable pedestal in "American Civilization."

If in reality there was such a race in this country; and this country was to foster and perpetuate achievements of race groups; then we would reluctantly accept this theory of race group propagation in this country and race culture. But since this is not true and it is growing upon the minds of the leaders in education and government that the theory and idea of hyphened nationalities is to be suppressed; and the amalgamation of all the people into a composite new race upon this continent is their slogan, we see no reason for the attempt to make of the peoples of African descent a hyphened nation called "Negro Race."

These people are descendants not only of the black Africans, but also of the predominant white peoples of Europe, with the strains of Anglo Saxon in the lead. Their physique, when studied from the standpoint of their figure, head, face and hair, shows distinct national European traces. Of course those traces are modified by the climate and the various other factors that affect human beings upon this continent and within various localities in this nation. As to their mode of living, and customs, it is the same as that of the white peoples upon this continent.

Their food is the same, having the same mineral properties, producing the same chemical effects within the system. Their religious, educational and industrial activities are motivated from the same impulses as the white people. Their human aspirations and spiritual tendencies have the same hopeful and futurist outlook. And they live in the same economic and governmental environment.

The attempt to make the peoples of African descent think along a distinct line racially and to move along an outlined groove socially, and to live and function from the theory of contentment in segregation; from the rest of the people in this our republic; is not only frought with danger, and disaster for the nation, but is against the natural law, working for unification of peoples on this continent

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Racial Consciousness

CRITICAL REVIEW OF POPULAR APPLICATION OF THE WORD NEGRO

Negro World 1/1/21

By NEFERTARI.

It is desirable that the black races of today voice their thoughts with regard to the juggle of words which takes place when members of the white race are called upon, or take it unto themselves, to define the ethnological application of the word Negro.

To be just, one must admit that there have been a few who have been fair in their endeavor to write without bias. But what happens to such works? They are generally ignored, belittled, or else undergo such curtailments in their abridged versions that the most important features are eliminated. As a member of that race which is now known under the above caption, I wish my readers to follow me along the rugged path of deciphering the interesting puzzle of words and definitions with their subtle play of meanings which leave the reader more hazy after than before the attempt to elucidate the meaning of the word as used by the modern white race.

I would be guilty of disservice to my race, if I did not attempt to give, not only my point of view, but also the effects which these vague and contradictory meanings have on the two sections most affected by them, namely (1) those who read the popular works, and (2) those about whom the works are written—the great inarticulate mass of Negroes who are only just beginning to take an interest in what is written about them, and who are realizing that whilst they left the modern white man with his book knowledge and were only content to reap the fruits of a beneficent country where the struggle for life is conspicuous by its absence, they were being systematically ridiculed and unjustifiably despised by those who would make of them their footstool to wealth and power, and that all the fallacious accounts of their traits and the exaggerated description of their racial characteristics were done with a set purpose in view.

One thing is certain:—We must admit the inadequate realization of the things at stake, and that to comfort ourselves in the thought that "tomorrow will do" in teaching and enlightening our illiterate kith and kin about what the ruling race is thinking and writing about us is little short of a criminal omission, and is sure to have fatal results.

The suspicious lack of continuity of reasoning power by the fair race where the darker ones are concerned is very obvious, and the Negro race of today must cultivate with assiduity a praiseworthy endeavor to know itself and the doings of their own in the past, present and future.

It is an old saying that prophets have no honor in their own country, yet one can but hope that in the light of various phases which are changing certain thread-bare sentiments, that the race will see the absolute necessity of cultivating an intelligent interest and desire of being cognizant with the manifold dangers which loom in all directions over its much tried patience.

The validity of many statements and presumptions on the Negro are in a more or less degree questionable. Meanwhile, the greatest phenomena in all history is the rise of the Negro in the Americas in spite of all machinations to keep him down. Paper and time are not now wasted in defining his paucity of cranial development, but the astuteness of the ruling race is greatly tried in striving to close to him—by fair or foul means—the various avenues of modern knowledge which it was confidently thought at one time he was incapable of acquiring.

We now come to the real purport of this article and its headline. One "authority" will tell us that a Negro is a being with a black skin and kinky hair (note, there is no particular description as to his facial characteristics). Another says:—"A Negro has woolly hair, a black complexion, everted lips of undue thickness, high cheek bones, a flat, bridgeless nose and undeveloped calves." Whilst a third will tell his readers that there are "real" Negroes an dthose "like" Negroes whom he calls "negroids" (Bronn, in the "Races of the World"). He distinctly tells us that they have all the characteristics of the "true" Negro, yet, they are only like unto them. What can any reader who is trying to get a clear mind's view of another race's peculiarities make of such a statment. Especially when one reads further on that these "negroids" have everything in common with the "true" Negroes—features, color, hair and custom.

Naturally, the followers of each individual school of the above named examples, and many others not here mentioned, strenuously deny that any other type which does not come up to their own pet definition comes under the heading of Negro, hence the inevitable confusion which takes place.

Dr. Churchward, in his "Origin and Evolution of Primitive Man," is painfully anxious to impress his reader that the Negroes "as they understand them" never left Africa until they were exported as slaves. Now, what is his idea of a Negro? On page 48 he tells us that a "true" Negro is one with woolly hair which he says is different to "frizzy" hair.

The learned gentleman is evidently not aware of Herodotus' and Diodorous' minute descriptions of the Negroes who fought in the armies of the Persians against the Greeks in Southern Europe between the years 560-350 B. C. Herodotus was an eye witness and contemporary of the great Persian king, Xerxes, for he tells us that this king had many Occidental Ethiopians and Lybians in his armies. Not satisfied with this bare statement, he goes on to tell us that the former had woolly hair and anointed their bodies before going into battle, and the latter, in the words of one writer, "have been concluded to be the Negro Ethiopians described so accurately by Diodorus, and placed by him in the heart of Africa, as well as on the borders of the Nile." (Bks. 3, ch. 69, 7, ch. 10.)

The volumes with the chapters given above are to the benefit of any one who cares to test the writer's statement by perusing the works of the "Father of History" in either the Greek or the English translations of which there are many Of course, those of Brown's school will argue that they were like negroes but not "true" ones probably Dr. Churchwood is of this school.

Up to the time of the downfall of the Portuguese empire the word "negro" simply meant one with a black or dark brown skin, and probably kinky or woolly hair, and is the Latin word for "black," the nominative of which is carried on in the name of the great river of the west—the Niger. Just as the Greeks used the word Ethiopian, which word, together with Cushite were the recognized words in the Bible for the black races, as known to the Hebrew compilers of that book, the internal datings of many parts of the Scriptures going as far back as 3500 B. B., so too, the Latin word "Niger" was used by the Latin speaking races for a black complexioned person. Of recent years the question has been raised as to the racial affinities of the Medes, whose mighty empire the nomadic tribes, afterwards known as persians (free Persia, the mountain range which they had made their stronghold) overthrew. In the biblical account of Moses, who married a daughter of a Median priest, she is emphatically called an Ethiopian, who was spurned on account of her color, we all know what happened to Aaron and his sister—they were smitten with leprosy—this account is thought to date somewhere about 1200 B. C. It is obvious that these Medes were a colony of the black race who had settled in the south of what is known as Palestine, it has been shown by some writers that these people were gradually pressed eastwards in the course of the innumerable wars which we know took place without cessation for hundreds of years, until we find them to the south of the Caspian Sea, where they took their final stand before they were overthrown by a combination of white tribes These people, Heeren tells us, not only adopted the religion of the conquered, but modelled their court according to the Median procedure and for the first time in their history, Cyrus, their king, began to make fixed dwelling for his people, who had up to this time lived like all nomads, but, he impresses it on his readers that it was only the ruling clan who adopted the civilization and luxury of their new subjects" Darius and his successor Xerxes, finished the royal palace began by Cyrus, the first Persian emperor, who modelled it after the sumptuous Median architectural erections

In this connection it is interesting to note that Sir Harry Johnstone in one of his books has tried to prove that the Ashantees were one of the black races to the south of the Caspian Sea, that this is probable is shown by their many customs, especially the one of using very large umbrella-canopies on state occasions, a usuage noticeable in the paintings and sculptures of the Mede and Persian age, which said arts were executed for the Persian conquerors by the artificers who (Canbyses) had transported wholesale from Egypt, particularly the Thebans, who were renowned for their arts I have shown that the Persians adopted the Median civilization—religious and social customs—so that it is not a case of the Ashantees adopting or imitating the Persian, but vice versa, again, Mr. Bowdich in his well known essay "The Ancient Egyptians, etc.," shows that the Ashantee names for places, their customs in all its phases are identical with those of the Abyssians, of course this does not necessarily preclude the fact of the former coming lastly from Asia Minor, for we have previously seen that the Semetics coupled the Medes with the Ethiopians, in fact the two words seem to have been interchangeable, the Ethiopians were placed by the ancient writers to the south of the modern boundaries of Nubia, and the Abyssian of to-day look upon themselves as the direct descendants of the ancient race whose vast empire existed long before the time of Moses and was known as the Ethiopian Empire. At the time of the Persian Empire this black race was naturally included under that heading, as forming one of the constituent parts of the empire, historians of worth have shown that the Magi were Medes who carried on their old religious caste as the Wise Ones under the Persian regime, therefore, they were not racially related, only forming part of the nation as to-day the Africans form part of the British Empire, or the Afro-Americans form part of the American Nation, conforming to the laws, and under the guidance of the President.

Colonel Ellis in his "Tshi-speaking tribes of the Gold Coast," tells us of the trial by fire and other fire ordeals in which the nation indulged, all this is in accordance with the fire worship of the Medes, which seems to have undergone a change for the worse at the hands of the Persians whose religion it never was, but who in adopting it obviously degraded it from its purer form.

It is an indisputable historical fact that the Persians introduced a colony of Medes into Greece about the year 540 B. C. More than one historian has called attention to the fact that, it seemed to them that the Abyssinians adopted the court ceremonial from the Persians, but surely it was the reverse, a logical conclusion which the above facts cannot but refute.

The root for the word "middle, midst, centre," in Latin—Medius, is so persistent throughout all the Latin languages that one is forced to the conclusion that these people were given the name which was best suited to illustrate their terrestial position, for they were first situated between Africa and the countries to the east, namely, Assyria, Babylon, etc., later on, they were between the latter countries and the vast continent of Asia.

With these facts before us, it is very amusing to read in the "Occult Review" (February, 1920, page 74) on article by John M. Stuart-Young, "Nigerian Supernaturalism," that "the Negro has never had occasion to hold these engrossing cares on the material plane, and his step in the march of civilization is almost inaudible," hence it is that the supernatural world has become to him an actually genuine region of mental activity! Mr. Stuart-Young is to be excused for such a sweeping statement, for he naively admits on the next page that "fate has made me a

(over)

(From Other Side)

trader-man, a palm-oil ruffian, and I am so engrossed in the degrading practice of 'barter' that my art as a litterateur has sadly declined." It is therefore obvious that he is not qualified to presume the Negro's want of or rather lack of contributing to the march of civilization. He tells us that he has been on the West Coast for fifteen years, and that he went there before he had attained his majority, and bewails the fact that he has never tried to win the natives' confidence, so that in spite the number of years he has been in the tropics he really knows very little more than a newcomer. These are the people who profess to know the Negro and to criticise a work like "At the Back of the Black Man's Mind," by Mr. R. Dennet, for he begins his article in a sarcastic frame of mind by remarking that "until one can get at the back of the black man's mind, as Mr. Dennet has done, that he cannot get at the front of his white readers' understanding."

Mr. Dennet never professed to know the black man's mind, but expressed a wish to be able to do so. Although Mr. Young thinks that "he was not able to get at the front of the white readers' understanding," it is a fact that Mr. Dennet has been extensively quoted by those who are anxious to get at the back of the ancient black man's mind through his modern descendants, who, in spite of all upheavals, is still able to bare proofs of his remote and sound philosophy, which, if showing such a pure fundamental basis in its ruin and degradation, must have been sublime in its entity and purity.

Sir Harry Johnston in "The Negro in the New World" remarks that the Negro race has been degenerating for the past 12,000 years. If, as late as one or two centuries before the Christian era, they were still known as the "blameless Ethiopians," what must they have been before the 12,000 years of which Sir Harry Johnston speaks? They must have been veritable demi-gods in every acceptance of the word.

When intelligent Negroes read the works of these varying thoughts, which are only intended to belittle the oldest living race in the world, it only fills them with a great distrust for the compilers of the black man's history.

In Europe, when one speaks of the Caucasian race, it is generally understood that this comprises many distinct types of the white-skinned variety of the human family. For instance, we have the Finns, who are one of the flatest, if not the flatest, faced type of the white man. Before the time of the Spanish conquest in the reign of Philip they were extremely heavy faced, with high cheek bones, flat bridgeless noses, and a very broad face. These indigenous people of Holland are said to have taken on the physical characteristics of the flat, marshy surroundings of their inhabitants. One can imagine the contrast of these people alongside of their long-faced, sharp-featured brethren of the mountainous districts. Nature does not make one law for the white man and one for the black man. Yet, when these same contrasts are noticed in the contour of the black man's physiognomy, then we have a wonderful play of words. For instance, the Abyssinians in the extremely mountainous regions of Ethiopia, and their brothers, the Nubians; and the Mandingoes with their numerous offshoots, as compared with their kith and kin, the Sudanese of the flat Sahara country. The latter type, together with the Nubians, are presumed to be "true" Negroes, whilst the former type is said to be nearer the Caucasian, forgetting that there are flat-faced and high-cheek-boned Caucasians as well—people who anthropologists agree are distinct from the Chinese or Mongolian race who even amongst them have a sharper featured type than is generally supposed, dwelling in the more mountainous regions. These methods of reasoning certainly lack a logical perspective. I will quote a white man's description of the Negro as the one which does justice not only to its propounder, but also to the race to which I have the proud honor to belong. It says in words which can better express of the present writer's own views than she could herself put them before the public:

"As to faces, the peculiarities of the Negro countenance are well known in caricature; but a truer pattern may be seen by those who wish to study it any day among the statutes of the Egyptian rooms in the British Museum—the large gentle eyes, the full but not overprotruding lips, the rounded contour, and the good-natured, easy, sensuous expression. This is the genuine African model, one not often to be met with in European or American thoroughfares, where the plastic African too readily acquires the careful look and even the irregularities of the features that surround him, but which is common enough in the villages and fields where he dwells after his own fashion among his own people—most common of all in the tranquil seclusion and congenial climate of a Surinan plantation. There you may find, also, a type neither Asiatic or European but distinctly African; with much of independence and vigor in the male physiognomy and something that approaches, if it does not quite reach, beauty in the female. Ramesses and his wife were cast in no other mold."

This is the view of a white man, W. G. Palgrave, in his momentous work, "Dutch Guiana," which was published in 1876. Now, it must be remembered that Mr. Palgrave was a much traveled man, and that he wrote in the style of the "old school," without preconceived notions, without bias, and just stating facts as they are. Unfortunately such works are out of print, and should they be still published, do not get the publicity which they deserve. What the Negro asks to-day is a fair treatment. And as time goes on and he is better able to express himself to the modern world, we hope that his own account of the race will be received as cordially as those of any other race.

The chief characteristics of the Negro is his hair. It grows in an acute angle from the base of the scalp, in short spiral curves, and is not necessarily lustreless, as some authorities assume. This apparent look of lustrelessness is due to these said curves, which cause the reflection of light thrown on the hair to be diverted and broken into a thousand oblique shadows; whereas, with the straight-haired variety the light is continuous, and hence the glossy look of such hair. The "woolliness," which we are told by some differentiates the "true" Negro, is due to moisture and humidity of climate, a fact proven by races with the identical characteristics, but having a less woolly hair, and proved to have no intermixture in them.

"NEFERTARI."

N. Y. C. GLOBE
JANUARY 7, 1921

Prefers "Negro" to "Colored."

Editor Globe: Permit me to ask the editor of the New York News where will the black man or woman come in if the word "colored" should be applied to our people? As we to-day are unfortunate in not possessing our country, the word Negro will be better applied than "Colored." For the latter generally carries the stigma of race mixture, and we who have been unfortunate in having such a mixture surely would not like to be reminded of the fact that the Anglo-Saxon blood runs in our veins.

No matter what term is used for our race prejudiced white people will always be able to find some way to slur us. Therefore let us keep the word Negro until we are able to dispense with it and proclaim ourselves as Africans.

RANDOLPH LE GALL.

Brooklyn, Jan. 1.

MEXICAN KILLS WHITE MAN ON MOVING TRAIN FOR CALLING HIM A GREASER; SALESMAN ENTERS TRAIN LOADED WITH MEXICANS AND INSULTS THEM AND LOSES HIS LIFE

Austin, Texas, (National Negro Press Association Service.)—Mexicans resent being called Greasers. This was demonstarted a short while ago when a white traveling salesman had his throat cut from ear to ear after he had referred to the Mexican people as low-down greasers. Th affair occurred upon a M. K. and T. train. It appears that the white traveling salesman came into a coach which was pretty well filled with Mexicans who were going to various points in Texas and some to their home in Mexico from the cotton felds and labor camps. It appears that this white man could find no seat. He became infuriated and blarted out, it is said, in substance the following: "It is an outrage that a white man can't find a seat in a train, and that all these low-down Mexican Greasers are comfortably seated while I must stand up." It is said that he continued this kind of haranguing for several miles on he fast moving train until one of the Mexicans rose from his seat, pulled out his knife and without any words or quarrel, he proceeded to carve up this white salesman, cutting his throat from ear to ear. It is said that the man died almost instantly. When two other white men came to the rescue of the injured man they too, were given their share. The Mexican was arrested and put in jail charged with murder, but it is said that he has made no remarks except that his people are men and thousands of them are citizens of the United States. It developed that these people are as much opposed to being called out of their names as the Japanese people in this country are to being called Japs, and that this is just as distasteful to them as it is to colored people to call them "nigger."

The affair has created no little comment, and it is said down this way that it is the first lesson in a course that the Mexican people intend to give to the white people of the United States in referring to them or addressing them in an ungentlemanly manner.

BETRAYERS OF RACE

Washington Eagle 3/5/21

The race is on the market. The price is rock bottom. Anybody can buy, and the salesmen stand ready to deliver. Never before in the history of the world has the whole race been on the block. What do you bid? No camouflaging here. The proposition is down to brass tacks. What is your bid? Fifty years have been required to strip all flesh from the race body. Today the skeleton stands forth revealed, stark and bare. Anybody can look and see. Why the skeleton? Why is the race on the block? And who are the salesmen?

The price is a mess of porrage. The salesmen as pseudo race leaders. Throughout the South are to be found such leaders—betrayers of the race.

Only a few weeks ago the press blazoned to the world that James B. Dudley, president of the A. and T. College, was in the service of the white race. His letter to the press will live long in the memory of the reading and thinking public.

Only a short time before, Trigg, the president of Bennett College at Greensboro, astonished the world in his brazen play for a heating plant for his school.

The latest race salesman to discover himself is the Rev. J. H. Jackson, a native of Texas who arrived in Winston-Salem, N. C., very recently. In this city are representatives of many insurance companies owned by members of the race. In this city are scores of colored men who act as agents and medical examiners and whose living depends wholly on race patronage, yet the Rev. Jackson, trained in Texas to serve the white race, astonishes the thinking public by going actively in the field for a Texas insurance company. Each day he may be seen piloting two white insurance agents into the homes of colored people, where he uses all of his persuasive power and all his influence as pastor of a big church to get business for these white agents, who represent a white company.

How can race enterprise develop when such men maintain a strangle hold on the unthinking and the ignorant? How can the industrial shackles now binding the race body be driven off or destroyed? The only hope for the race is publicity. Let the spotlight be turned pitilessly on all betrayers of the race; and this can be done only through the race press. Who are the traitors in your town? Be sure of your facts; then publish and drown out the traitors.

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Racial Consciousness — 1921.

RACIAL ADOLESCENCE

The Crusader Record May 1921

There is a great deal of talk about our growing racial self-consciousness and what seems to be an increasing resentment on the part of the colored people with regard to being dictated to by whites. Some of our good white friends who have been accustomed to giving us advice now seem to find themselves rebuffed.

Booker T. Washington use to call us a "child race." The presumption is now that the child is growing into youth and is passing through the period of adolescence, with all the storm and stress attached thereto, when there seems to be the desire to throw off all outside restraint in response to a newly developed self consciousness of self sufficiency.

This is a period of racial adolescence. There should be no room for excitement. The Garvey movement and other movements that have appealed to growing self consciousness of the race are not expressions of downward tendencies but of upward tendencies. They show that the race as a mass is growing. The great out pouring for the President of Liberia in Philadelphia last week is an evidence of this racial growth. We are beginning to like our own. We are less anxious to be with others. And we have repudiated the so-called "white folks nigger" forever.

We are truly in the period of adolescence. We have not yet settled down to the maturity of the hard and cold blooded consideration of the actual facts of life: we are yet in the dream period, we are yet in the oratorical period, and the period of poetry and illusion; we are yet in the period of discussion, but we are no longer a child race in the sense that we sit down and take all sorts of instructions and advice without weighing it. We are growing; we are thinking; we are having a mind of our own, which is the foundation of true progress. As racial adolescents we may make the mistakes which are due to adolescence, but if our hearts are right and our heads straightforward we will pass through this period and in the period of maturity which must come to races as it must come also to individuals. As many a fond father and mother spent sleepless nights worrying over their boy when he changed his attitude from child to man, so some of our best friends are worrying over us. But there is no need to worry in either case. There is need for understanding our psychology. For it is a trying period. But it is a period of real progress.

STOP PROFITEERING WITH THE WORD NEGRO

New York Dispatch 6/3/21

Dr. George Haynes is in New York ransacking files of offices and organizations for data on the labor situation among the colored people in the metropolis. Dr. Haynes is said to be contemplating writing another book on "Negro Economics," whatever that is. Mr. Phil Brown's appointment in the Federal Bureau of Labor relieves Dr. Haynes of his **"Negro Economic Task"** at Washington; and busybodies like something to do. New York, however, offers cold comfort to "Jobbers" along this line. Exploiters of the word **"Negro"** are slowly reaching the end of their road. The colored citizens want their opportunities and their rights not because they **are Negroes,** but **because they are men;** and from now on the colored brother's mind is about made up to proceed henceforth as **American citizen,** and not as **special wards.**

When we get through with **"Negro Economics," "Negro Education," "Negro Literature," Negro Music"** and **"Negro Playwrights" we shall have made** our first step in the right direction, in the broader fields of human endeavor. The economics underlying the word **"Negro,"** the **jobs, the salaries** and **money** collected EACH year in the **name of the race** are the inspiring cause for **"Negro this and Negro that."** Let the **witty loafers** go to work who live and thrive by turning our **sores** eternally to the sun; and the Negro question as well as the race will take care of themselves. Life is a fight from the cradle to the grave with all kinds and conditions of races. Many people thrive upon race problems and will by some **hook or crook furnish** one whenever the race runs short. Away with **"Negro Economics," "Negro Education"** and the like and let us be **plain and simple American Citizens.**

Chicago Whip 5/21/21.

A contemporary editor writes that the black people should "stop singing the blues." He further suggests that they should emit tunes of hope. They have been happy, go-lucky and satisfied too long. They are the whistlers and songbirds of America. They have been contented too long and it is gratifying to us to have them complain and become disgruntled. An old author wrote that "the unsatiety of human desire was the cause of all human progress." If the "blues" is a tune of dissatisfaction, no one should harp hope. Hope springs eternally in the human breast, but it is the rancor of dissatisfaction which causes propress. Sing the Jim Crow Blues, the unemployment blues, the discrimination blues, the Uncle Tom blues. Sing 'em loud and long.

Negro Word

6-4-21

Does the epithet "Nigger" mean the same in English that the term "Nigger" does in the Dutch language? Two distinguished philologists, one wearing gold spectacles and looking owlish, the other a Vandyke which added to his personal charm and dignity of bearing, were recently discussing with me in a quite friendly spirit an editorial paragraph appearing in The Negro World, which informed the public that no man who spelled Negro with two g's had ever reached the distinction of becoming President of the United States; and that no woman using it, gave evidence of education, culture or refinement, or words to that effect. The gent with the Vandyke, was disposed to question the correctness of out dogmatic conclusion, from which we do not now recede, and he of the gold glasses with the owl like appearance vouchsafed the information which was quite proper and correct that in Holland and in countries where Dutch is spoken, the term "Nigger" is used to describe a black person and is not employed in any offensive sense. He mentioned several instances in which blacks in the Netherlands, notably J. E. J. Capitien, is alluded to in complimentary phrase as the "Nigger Capitien," or as we should say the black man or Negro Capitien, the better to distinguish him from a white Dutchman of the same name; to carry the illustration further one of the followers of Jesus was called "Nigger" because he was black.

The Spanish term for black is El Negro; the Latin, Niger; the German, "Schwartze"; but these terms are not used offensively nor for the purpose of ridicule or to express contempt. But the English in South Africa, West Africa and in England use the term "Blackie" in alluding to the Negro in ordinary friendly conversation, and the whites in America use the term "Darky." But when Englishmen or Americans wish to show their bad breeding and to express their contempt for persons of African descent, they pack all the hate and venom in their systems into the word "Nigger" to show in what contempt and loathing they hold the Negro.

We still maintain that as this epithet is understood in England and America when applied to Black people, white persons of culture, education and refinement do not employ it. As we were writing for American readers, we assumed that we would be understood as meaning that the epithet, as it is used in this country and in England is infra dig when employed by those of the white race who are in reputation for good breeding and knowledge of the niceties of speech which characterize the spoken and written words of cultured people. We are of the opinion that "Nigger" in Dutch does not mean the same as "Nigger" in English or New Yorkese

ATLANTA GA EVE JOURNAL
JUNE 4, 1921

Io Show Colored Educational Film in Northern Cities

An educational motion picture of negro life in Atlanta, "Youth, Pride and Achievement," which has been showing for several days at the Auditorium theater here, will be taken north for showing in many of the principal cities, according to Edward L. Snyder, representative of the Pyramid Picture Corporation of Chicago.

Snyder is a graduate of Tuskegee Institute, and he supervised the making of the film several weeks ago. It will be used to further educational work among the members of his race, as well as to inform the white people of the genuine southern negro life. He has supervised the making of pictures in several southern cities, picking out the different characteristics of the negro population of each.

The Atlanta picture is 2,500 feet long and shows the home life, social activities, schools, colleges, and "plantation life" of the colored people in and around Atlanta. One feature of the film is the view of the magnificent home of A. F. Herndon, the Atlanta negro barber, who rose from the plantation to wealth and honor among his race.

THE [illegible] WITHIN OUR RANKS.

Crusader 6/1921

Were a Labor paper to penetrate into the sacrosanct precincts of the Union League Club, or any other capitalist club, it would be immediately and wrathfully thrown into the waste basket. Were The New York Times, or any other capitalist sheet, to publish, say, the facts on the recent steel strike or the truth about the condition of the Negro and the capitalistic causes of that condition, its capitalist back-

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ing and support would be instantly withdrawn. And, to be frank, the same withdrawal of support would follow the deflection of a Labor paper from the ranks.

But a Negro paper can kow-tow to the capitalist enemy and exploiter without fear of losing its betrayed Negro readers. Why? Are not Negro workers alive to their interests? Are we not the cruelest exploited and oppressed of all the world's toilers? Are not Negro interests directly opposed to the interests of the capitalist-imperialists? Is not Capitalism the enemy that broke up our African cultures and stole us from Africa, later returning to steal Africa from our remaining kindred when changed conditions made the theft of land and the subjugation of its population more profitable than the theft and removal of population? Is not Capitalism the enemy that stimulates race prejudice and inculcates race hatred through the schools, the press and other institutions it controls? Are not the New York *Times*, the New York *American* and other anti-Negro papers capitalistic to the core, and capitalist-controlled? Is it not the capitalist system that keeps the races divided and at odds the better to exploit the workers of both races?

Negro workers, comrades! Why then support the servile, lickspittle Negro papers that eternally betray your interests on the strength of that very support which you unwisely give them? Negro workers! The servile papers could not live without your support. You, then, are directly responsible for their continued existence and the recurrent opportunities for treachery such existence gives. The white capitalist enemy is interested in these servile papers only so long as they have something to sell, something to betray. *You* to sell! *You* to betray! Deprive them of your support and they would no longer have any interest for the cunning capitalist enemy. Stop your support and they could no longer sell and betray you.

Negro comrades, workers! The day of demarcation is here! He who is not for you is against you! He who is for you is deserving of no less than your whole-hearted support. He who is against you must be treated like an enemy. Not every man who shouts race mottos is to be trusted. Not every man who wears the proud badge of Ham is a true Negro!

Workers of the Negro race! Arise! Throw off your hoary mental chains! Free yourselves from the thralldom and treachery of false leadership! Disown the servile sycophants who seek your following but to sell you! Support the radical Negro press, the true and uncompromising champions of Negro freedom! Show your appreciation of the friendly championship of the white radical and liberal press! Discriminate between the friendly and the enemy press! Never mind the color of the publishers! What matters the color if they are enemies to your vital interests? The radical *Liberator* and the liberal *Nation* and the *Freeman* are far better friends and champions than are many of "our own" papers. Stop supporting the capitalist tools among your publishers! Throw out your Judases! They have sold you at every election so far. Swear now that they shall never again have the opportunity to collect another "thirty pieces of silver" at the expense of your interests!

Negroes! Ye are workers all! Few capitalists, few parasites, few plunderers and exploiters of women and children have we among us. The Negro race is a race of workers, and the interests of Labor are our interests, the enemies of the workers our enemies. Let us, then, stop supporting the enemies of the workers and the servile, lickspittle tools of White Capitalism!

RACE PREJUDICE

Lamarville Herald 6/12/24

That topic immediately suggests that rank American characteristic of prejudice practiced on Colored Americans. But as rank as that is we are here discussing an even ranker kind of race-prejudice. And that is the prejudice that exists among Colored people for Colored people.

We have heard of blue-vein societies wherein social sets only the very light-skinned and fair, were admitted and we have heard of cliques where dark-skinned people disliked and avoided light -skinned people. We took scant notice of these because we knew they were isolated and spasmodic cases which in the very nature of things could not long exist.

But there is a very foolish and harmful propaganda being spread about by shrewd but ignorant people, with the gullible ignorant class. And that is the feeling of hatred and distrust against the "Big Negro."

When we haer a man speak of "Big Negros" in a serious vein, we at once put him down as both ignorant and vicious. By "Big Negro" is meant that member of the race, who has by industry or intelligence and thrift acquired some wealth or position or in some way stands out from the common herd.

These are the people of whom we shold be proud. These are the people from whom the measure of the race should b taken. The more we have the happier we should be. But instead of that we find street preachers and cheap four-flushing politicians and little two-by-four heads of lodges denouncing the "Big Negro." When short of ideas—which is almost always—the little cheap agitator can always get applause from his ignorant followers by denouncing the "Big Negro."

One trouble with the race is that every Colored man thinks he is "as good" and has as much sense despite the fact he never went to school a whole term in his life, as our brainiest men. Drop into almost any barbershop or poolroom and you will find there men, who according to their own valuation have as much sense as DuBois and Booker T. Washington put together. Untrained, uneducated, unread, uneverything, many Colored people feel they are the equals and even the superiors of our best trained and best educated men.

Until we begin to be proud of our men and women who stand out in any given line, we will remain a people unrespected.

And that man, however high he might have gotten in the estimation of some clique or organization, who spouts off against the "Big Negro," brands himself as a fool and an ignoranmus.

We know of certain organizations whose founders declare no professional or business man may join. Why? Because they, tho ignorant, happen to be shrewd and they hope to play upon the ignorant prejudice of their gullible followers.

The preacher of that sort of stuff is a harmful influence. He is playing into thehands of the white man. The white man knows he can break up any kind of progressive movement on the part of the thoughtful element of the race by arousing the prejudice of one class against the "Big Negro."

The "Big Negro" is the salt of our racial life. We are in a bad fix as it is and if there were no "Big Negros" our situation would be sad indeed.

Therefore let us push our best element forward, let us applaud and boost and encourage and stand by those members of the race who by their intelligence or industry or character, acquire wealth or position or fame. Their success is our success, when they go up we go up and it does not matter whether they invite us to their homes or not, their social life is their own, their public life concerns us all. Keep your eye on the man who denounces the "Big Negro." He is a curse and a blight on the race and the sooner we get rid of him the better.

South Side Business Exposures

Article No. 4

Chicago Whip 8/13/24

The Industrial State Bank

Since the watchful idea of the Chicago Whip observed and reported that the Franklin Bank located at 35th and Michigan Ave., was not employing any colored people and was not returning to the community a fair margin of the million odd dollars that the colored people have on deposit there. It will surprise the thousands of Whip readers to know that the Industrial State Bank formerly Casey's Bank at 47th and State Sts., have adopted the same policy. The president of this institution is one Mr. Geo. Goss, who it is reported operates a chain of drug stores in the colored districts.

Last week Mr. Goss was asked why he employed no colored people and why was it he made such a bid for their business yet would not return to them adequate consideration. Mr. Goss replied that: "It is not necessary to employ colored people in this bank, they do not demand such positions and in fact they are better satisfied with white people to hold such positions as tellers, cashiers, etc." The most galling and goading feature of the investigation that the Whip is making is to find out that so many white business men state that they know colored people and know what it takes to satisfy them. One dapper little "Son of Israel" remarked that the "BOYS and GIRLS do not read their papers and that our efforts would do no good." Is he right or is he wrong? NEXT WEEK'S DISCLOSURE WILL STARTLE YOU.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 14

THE NEGRO'S CREED

Southwestern Christian Advocate
New Orleans
8/18/21

I believe in the inherent inferiority of my race.

I believe the Anglo-saxon race is divinely ordained, because of its color, to the estate of "white supremacy."

I believe my place in human society is that of a subordinate—a "hewer of wood" for all the other races of mankind.

I believe it is a crime for individuals of my race group to aspire to the same levels of life in the world about them that members of other race groups have attained.

I believe the Christian Church should assume this fact of race inferiority and teach and preach the same to my race.

I believe those other agencies, the jim-crow regime, the masked mob, the savage orgies exhibiting quivering, burning human beings,—natural and inevitable concomitants of the inferior race theory,—are legitimate and defensible methods of keeping me in "my place."

I believe I should be contented with that type of education which comports with the theory of inherent race inferiority.

I believe the other races are sufficiently wise and good and devoid of racial prejudice to be wholly entrusted with the government of my inherently inferior race.

I believe I should, therefore, not hold any public political or civic office.

I believe I should not vote.

I believe that absolute justice will be accorded me in the courts.

I believe resolute appeal and effort for better opportunities and living conditions for my group is "dangerous agitation," and though this is the method pursued by other race minorities to advance themselves in the family of race groups, should be refrained from my group. I should remain mute under oppression.

I believe I should refrain from living in cities and entering as a laborer into those civilizing industries that make me keen of intellect and deft of hand, and which pay a living wage, but that I should remain on the farm where the labor systems keep my family and me undernourished and where peonage is rampart.

I believe my race group should blindly accept and follow those compromising, sycophant "race leaders" chosen and ordained for us by other race groups, because for self and profit, they promulgate programs and employ tactics to inveigle our group, to accept and subscribe to this theory of inherent race inferiority.

I believe that inasmuch as the problem of race adjustment does not fall within the pale of Christian ethics, it must be solved not by the clear, convincing, conclusive teachings of Jesus, but by the cross materialistic philosophy of those who strive with the sword.

I believe that under these conditions, as a Negro, I can develop the highest type of patriotism and personal character and that I can be most respectful and reverent toward la wand order.

I believe the integrity and dignity of my race group suffer no impairment by this creed and that this group is by far the most favored of any group domestic ar foreign living under the stars and stripes.

Racial Consciousness - 1921.

Our Sorrow Songs

Chicago Whip 8/27/21

Those plantation melodies, those plaintive cadences of the slave, the folk-lore songs of the American black man, are still with us and they seem in popular demand. Musical authorities have declared that these songs are the only distinctive types of American music. The crooning tunes of the slaves may satisfy the aesthetic ears of the music critics, they may reflect the mark of ingenious composers, and the sweet, sorrowful strains may, like the "lute of Apollo", cause the song birds to close their lusty throats and the mountains to bow their snow-capped heads in tears, but as sweet as the slave songs may be it is time for the black man to get away from the relics and memoirs of slavery.

Whenever black people set the stage for a "great affair" and invite "interested" white people to attend, some pale-faced guest will write a note to the master of ceremonies kindly requesting that a plantation melody or slave song be rendered. Forthwith a shrill feminine voice will peal out in quivering notes, "O, Rocks Don't Fall On Me," or maybe "Massa's In The Cold, Cold Ground," perhaps the "Swanee River." She will be joined by a thunderous basso and soon the walls of the meeting place will swell with rolling sound waves. Like new born thunder the song will rise and then it will fall pathetically into the piteous wail of the "half man", the human beast of burden. It is the cry of the crushed and cowered slave and we hate it.

For fifty years the slave songs have been resung and they have beaten for fifty years the memory of slavery in our minds. These songs bring to mind the burning lash of the overseer, the bloody auction block where black boys and girls were bartered away like cattle, where babes were snatched from mother's arms. They bring back to memory the lust of slave owners and the cause of fatherless mulatto children. The slave songs, which some poetically describe as our sorrow songs, brand us, they scorch and seer us and destroy such little race pride as we now boast of.

These songs may be wonderful as musical creations but they would choke up the throats of red-blooded men and blind them with

fury. Can anyone imagine a virile race like the American Indian singing a melody bemoaning the demise of his master. The Indian was conquered and almost annihilated but never enslaved. He couldn't be. The stigma of slavery militates strongly against the recognition of the American black man by other great races. The fact that he was enslaved was no fault of his, but the fact that he still sings slave songs is his fault and one for which he will be held accountable by the third and fourth generations.

If a firmer race pride is desired, if the color black is to be made just as much a standard of glory as the color white, the black man must think of those things which reflect pride and glory. It has been claimed, and perhaps on good authority, that the black man himself feels that he is inferior. Neither sympathy nor common sense can justify such a position. History, tradition and even legends themselves give the lie to any such balderdash. The black man built up the world's first civilization, made the first contribution to art and science and the two hundred and fifty years of American bondage is such a short period in the eternal flight of time that it should be erased from his mind for all purposes which are not beneficial.

If the "Sorrow Songs" of slavery are such wonderful musical creations and are the only distinctive American melodies, let the white man sing them, let him sweep the world with their peculiar charm and originality. There are sterner tasks for us to perform.

The black man needs no sorrowful slave songs. The same genius which created them is with us and can now be used in the production of Pride Songs and new melodies which will awaken the sober qualities of manhood which at present seem dead.

If one song can be written free from burlesque and satire, a song glorifying the building of the pyramids and the grandeur of black folks, we would forget all about the "Swanee River" and the "Land of Cotton."

WHAT'S THE MATTER, COLORED HOUSTON?

Houston Informer 8/27/32

What is ailing the colored citizens of Houston?

Are we satisfied with our meagre accomplishments and attainments, particularly in a business way?

Does not the wonderful progress made by our group in various parts of the country mean anything to us?

Are we simply content to boast of numbers and then fall down miserably on the job when it comes to putting over big commercial and mercantile projects?

While some individuals have made good in business in our community, there has been no concerted or co-operative effort on a big scale, such as we are capable of launching if the right men assume the initiative in the proposition and put forth unselfish efforts to develop and expand institutions that will reflect credit upon the race and city.

From different sections of the country come reports of big undertakings by the race, such as national banks, big insurance companies, trust companies, co-operative stores, department stores hotels, theatres and other enterprises that bespeak racial progress and that make for racial uplift, betterment and solidarity.

Individual efforts, which have been our forte in the past, have been potent factors in gaining for the race some degree of business and mercantile recognition; but this is an age of big business which requires group action and organization.

The banks operated by men of other races, right in Houston, have thousands, yea millions, perhaps, of dollars belonging to colored people.

By judiciously employing this money these bankers are enabled to make no small amount of money legitimately for their institutions and afford employment to quite a number of their youths at the same time.

But there can be no co-operation where there is no confidence; and before one can have confidence in another he must have confidence in himself.

Confidence has been likened unto the mortar that holds the bricks together in a building. Without that mortar no building can stand and without confidence no business venture can ever be made.

We have capable, energetic and honest men within our race the same as possessed by other races; and then, like other races, we have some slick, sly devils who are out to do everybody and everything.

Because there is one rotten apple in the barrel is no sane argument for the destruction of the entire barrel of fruit. Prudence and common sense suggest that the bad or rotten apple simply be removed from the good fruit and thereby save the contents of the barrel.

Suppose, instead of removing the bad apple, the owner of the fruit quit his job and paraded the streets talking about that rotten apple in his barrel of fruit, how long would it be before the entire barrel would decompose and the owner suffer a complete loss?

Just for argument sake, let us suppose that said barrel of apples was the only one available for the residents of his community; then not only would the merchant lose his apples and profit, but his customers would necessarily be forced to do without fruit because of his boneheaded act and poor business judgment.

In other words, the merchant's failure to remove that one bad apple before it spoiled and contaminated the other good apples worked a hardship, even of a temporary nature, upon society.

If we have bad apples, figuratively speaking, in our race (and we are bound to have some), let us not permit them to remain with the good fruit and spoil it; but let us remove it and thereby save the good fruit and make it unnecessary for our race or society to suffer because of our lack of foresight, business acumen and gumption.

To argue that our race can not conduct, man and operate mammoth business and mercantile establishments, is to admit that we are far below the other races in ability, brain power and constructive genius.

Numbers and material accumulations mean nothing unless these resources are so harnessed and husbanded as to benefit the race and humanity; and one of the best ways to bring this to pass is through launching and operating mammoth business concerns and gigantic mercantile enterprises.

"In union there is strength," and organization is the keynote to success.

Boley, Okla., has a national bank recently opened by our people; Chicago will throw wide the doors of its colored national bank in a few days; Atlanta, Ga., has its Citizens Trust Co., whose career began officially this week; while from Atlantic City, N. J.; Philadelphia, Pa.; Washington, D. C.; Savannah, Ga.; and many other American cities come encouraging reports anent the marked progress of the race in recent months in business and commerce.

How long will colored Houston sit idly by and waste its life upon the desert air?

When will we relegate to the rear the "big I" and "little you" doctrine and in its place enthrone the motto of "All for each and each for all?"

Will we not ever tire of serving in the unpopular and silly role of fattening frogs for snakes?

Doesn't the history of the other great races of the world mean anything at all to us?

Are we too steeped in selfishness and individuality to strive for teamwork, or are we simply content to let "Mr. George" do it for us?

The man or race that does not turn up something at some time in his or its career, is a dead weight about the neck of society and the sooner he is cut aloose and cast asunder the better it is for all concerned.

What's the matter, colored Houston? Are you engaged in a Rip Van Winkle sleep or do you lack confidence in each other? What's the trouble? Pray tell us!

Considering our population and wealth, in the aggregate, we should be doing the same lines of business and commerce as our more fortunate fraters—if not on as large scale, then by all means on a smaller one, but doing it nevertheless, and doing it all the time.

Wake up, colored Houston, and get busy with a big program in the business and mercantile world! Who'll be the first to take the lead in projecting an institution of some calibre here?

Racial Consciousness – 1921.

THE NEGRO PRESS.

INDIANAPOLIS IND LEDGER
AUGUST 20, 1921

Not infrequently the editorial pages of the colored press receive an unfair criticism from its readers. Such fault finding, while it may serve to stimulate journalistic phraseology, rhetorical expressions and a more thoughtful discussion of public matters with a view towards furnishing helpful opinions, is, in many instances carried too far and often proves hurtful to the good that colored editors are doing. The Negro Press, like many other fields of labor of the race which as yet are in their babyhood is hampered by many embarrassing conditions. Like the colored business men who struggle in the marts of trade to get the patronage of their race in order that they may grow in finance by which they can establish modern equipments and necessary offices for the conducting of their business, the race editors generally are handicapped by a lack of response in paid subscription and encouragement for their praiseworthy pursuits.

Aside from a literary ability and public interest, it requires time and various equipment, such as books, machinery, correspondence staffs and transmission money before a Negro editor can sit undisturbed at his desk and turn out editorials of classical and memorial quality. Let it be conceded that there are in America, many able Negro journalists who have qualified at college and in the field of experience for their profession, yet by far the greater number of our colored editors are required to set their own type, play the part of newsboys and receive in many cases, not even a penny for their papers as hundreds of them are never paid for, not even by those who have in an honest to goodness manner subscribed for them.

The Negro public ought to be as interested in producing polish, capable and up-to-date editors as the Negro public is in criticising the Negro Press. This editorial purposes to give an opinion. An opinion that may for variety sake, be expressed in the following manner—The race must support its enterprises, regardless of their inability to measure arms with those enterprises (not our own) that surround us on every hand and by which the race can scarcely hope to have the opportunity to exercise and develop its manhood and capabilities. Colored people ought to give their support to their own press since free expression, where harmony in opinion prevails for the best is an American principle for progress and since the colored people would give out a disagreeable cry if there were no race reading matter to be had.

President Moton, of the Booker T. Washington Normal and Industrial School is on record for advocating the great good that will result from a wide and hearty co-operation between colored people and the colored press. William Pickens, field agent of the N. A. A. C. P., and scholar, has, in a very commendable fashion, explained the value of an associated press for the race. Such men as the above mentioned, have by their own progress moved themselves to the front as spokesmen for the race. They have at heart, the interest of their race. No people can hope to get far without leaders. With the advice of our leaders before us, it is hardly reasonable to suppose that the Negro press would fall short of sufficient finance support and that there should be a buzz of criticism floating through the air against the efforts of men who are trying to make amends for the race's past history.

It is absolutely correct that the general public should expect first class work in every department of the colored local papers, and it is equally correct to say that the public should be much concerned to give the proper encouragement and support to the local editors. The Ledger always furnishes the latest news and wholesome opinions.

WE NEED TO BECOME MORE DISCONTENTED.

Dallas Express 9/14/21

Visitors returning from the meeting of the National Negro Business League are loud in their praise of the wonderful activity along the lines of "big business," which characterizes the members of our group in Atlanta.

Banks, laundries, print shops, insurance companies, newspapers, all operated on a large scale are to be found there—owned, operated and controlled by Negroes.

One of those recently returned visitors to Atlanta made the following statement during a conversation several days ago. "I was mightly proud of Dallas and Texas till I visited Atlanta. To see those undertakings operated on such a scale as they are is to realize that we of Texas and Dallas are asleep."

It is a fact that we are asleep. We are unconscious of our own ability to do those things which appeal to us as worth while.

And we continue to wish but never try because we have not yet studied the how of bringing them to pass.

More than once we have called attention to the fact that Negroes in Dallas alone spend more than $8,000,000 yearly for the necessities of life. We have bank accounts and surplus funds amounting to more than $3,000,000 from which we draw nothing more than a little simple interest.

When we become keenly enough alive to our own interest and advancement we will see the tremendous possibilities for improvement which even now are ours.

Businesses do not finance and build themselves. Men plan for them, save for them, finance them and work along definite lines for their growth.

Most of our speakers and lecturers talk to us in terms of Negro bankers, Negro merchants, bookkeepers and salesmen but we and they seem slow in evolving any practical means of bringing such things to pass.

Texas and Dallas must become more practical. Men in them must begin more fully to link vision, brain and money into a combination which will function efficiently.

We are to blame for our lack of progress along these lines. We have been content to let "well enough" do us and now we suffer by even a lenient comparison with others.

We must wake up and begin to do more and talk less.

We want a Guaranty State bank? Then let 100 men with $1,000 get together and organize one and, it is a fact that the men of Dallas alone could finance such a project if they themselves could be thoroughly "sold" to it.

First class houses of merchandise, stores and various other projects could be established and made to flourish if we could only bring ourselves to the point of wanting them enough to sacrifice for their establishment.

It is to be hoped that the spirit of discontent with our financial and business progress may soon manifest itself more universally among us and that we may soon cease to let "well enough do."

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 14

ARE OUR BUSINESS MEN ASLEEP?

Houston Informer 7/16/21

It has been The Informer's painful, yet pleasant duty to continually remind the business and professional men of the race in Houston the urgent necessity of organizing our forces into some kind of a league or organization, for the mutual interests of all concerned.

Recent press dispatches, sent out by the Associated Negro Press anent the late session of the National Negro Business League, held in Atlanta, Georgia, which have been published in practically every colored newspaper in the country, should serve as an incentive to colored business men everywhere to organize their forces and work for bigger and better business.

There are no twenty-seven ways about it, without organization our best efforts for racial advancement, solidarity and progress are rendered negative and all of our individual efforts are somewhat akin to throwing money at the birds of the air.

It is a pity, yea reflection upon our group, that we have no business league nor any kind of a civic organization in Houston for promoting and advancing the cause of the race and its mercantile and commercial interests.

In several previous editorials The Informer has called attention to this alarming condition of affairs, but we all seem to be content with our present sad plight and consequently both the race and society are suffering.

It does not require nor necessitate any expenditure of money to perfect a business league, yet the manner in which we fight shy of such an organization would lead one to believe that oodles of money will be necessary to launch and perfect one such organization here.

Houston once laid claims to a business league among our people, but, like most movements put under way in "heavenly Houston," it "went west."

Are we quitters and possessors of a "yellow streak" in this respect?

Do a few failures disconcert and demoralize our forces?

Haven't we the power nor ability to remove the debris and wreckage from previous ruins and erect a grander, more imposing and enduring structure?

Is there something inherently wrong with colored business men in Houston?

Or have we attained the place in life where we believe that we know it all and that teamwork and co-operation are not only unnecessary but wholly out of date?

Don't the record, progress and achievements made by other races through co-operation and group action mean anything to us at all?

If we would spend more time and attention trying to organize our forces for the best interests of our contingent and less in trying to pose as "leaders" and "big guns" to the other races, our cause would be materially aided and advanced.

There is entirely too much grandstand playing and endeavoring to elicit the plaudits of the gallery. Such a policy is inimical to racial success and solidarity.

There are fully two hundred members of our race in business in Houston and some of them are doing a creditable business, but notwithstanding this fact there is not a solitary organization among these business men and women in our city.

What is the trouble? Are we all patiently waiting and perfectly willing to "let George do it?"

We stand on the corners and in the highways and loudly proclaim that we are men; that we are capable of accomplishing what other races have done and are doing; yet we don't back our oral pronouncements with concrete and tangible performances.

Talk is cheap, but it takes organization to get anywhere in this day of fierce and keen commercial competition, and the race that has not learned this lesson will be sadder but wiser in the days to come, if not in the days that are here.

Experience is a wise and efficient teacher and here's hoping our local business and professional men will learn their lesson well and then give the race and community the benefit of the course they have pursued and completed with honors.

Houston needs and must have a business league among our people and The Informer is willing to do its part in helping to make it possible for such an organization to function and thrive in our great city.

What do you say, men? Shall Houston have a colored business league and how soon shall it be? Speak up, sirs, and " 'press yourself!"

THE OLD ORDER CHANGETH

Afro American 7/16/21

In a letter to the Philadelphia Ledger, extracts from which are given elsewhere in this issue, Prof. Miller asserts that leaders and the masses among the colored people are now contending that they be given every right and privilege accorded other classes of American citizens.

..Back in the dark days of slavery there were colored men and women who stood out against the oppressions heaped upon the race. They suffered by beaten backs and sometimes death for their stand against slavery. Nat Turner gathered around him a few faithful followers in 1831, and started a small, but unsuccessful rebellion against slavery. Then there was that towering figure, Frederick Douglass, who did more than any other man to sow seeds of opposition against human slavery. The colored men who fought in the Civil War not only helped wipe out slavery, but their valor paved the way for adoption of the War Amendments.

But the race has been slipping back for years and there were those who always counselled ultra-conservatism when it came to pushing the cause of race rights. This was at his highest peak when the "get money, get property" and get education" slogan of Booker Washington was heard most often and the DuBoises and Trotters were sneered at because they did not have houses, land and money to show.

..The world war has changed all of this, as will be noted in the unrest in the West Indies, East Indies, Africa and about the treatment of the Japanese by other nationals. .. The world-wide interest of the colored people in securing equal rights is evidenced in the Pan-African Congress, now being held in Europe. In America as Kelly Miller says:

..."The new Negro has arrived—"

The war has developed a new spirit.

REV. DR. JOHNSON ISSUES PAMPHLET

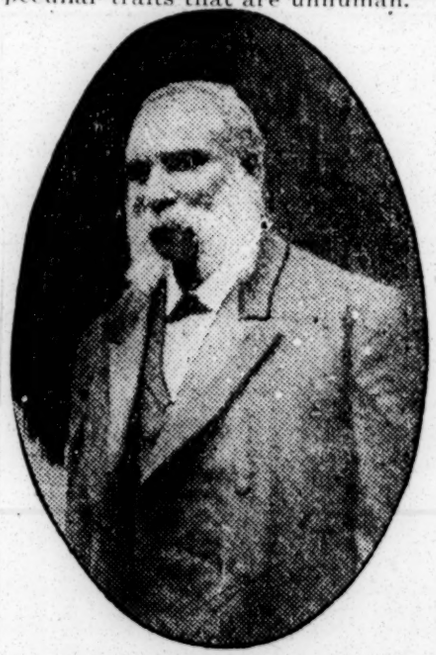
The Afro-American 9/30/21

"The Hamite" Tells Why Colored People Should Resent Word "Negro"

In a pamphlet on "The Hamite," the Only Original Historical Race Now In Existence," Rev. Dr. Harvey Jaskson has the following to say deprecatory of the indiscriminate use of the term "Negro:"

"Since it is an undisputed fact that the original home of the colored race in the United States is Africa, and, therefore, we are of African descent, why prefer the term 'Negro' to African? All other races, though born in this country, like to be called after the home of their forefathers, whether English, German, French, Scotch or Irish. And why the colored people want to be called by that despicable creature known as 'Negro' I cannot tell.

..Let us see what some of his peculiar characteristics. First, he must be black, and the blacker the more Negro he is. He must have wooly hair, mouth pushing forth like the muzzle of dog. He must not stand erect upon his feet, but must lean forward and move with shuffle-like gait,and many other peculiar traits that are unhuman.



REV. HARVEY JOHNSON

"But what makes either the white or colored races so much enamored with the word 'white,' for God never made man white. He made him of earth, whch is not white. Turn to your Hebrew Bible it does not say God made man. He made 'Adam,' and Sir Henry Rollins the English paleologist, himself white, says the word Adam means read earth.....

Our historical name is Hamite, Racially, we are Africans; locally ly, we are "colored," and we are asking that the race everywhere put forth its best efforts to have the white man drop the term 'Negro' as a race name for the colored people of the country. There is a very noticeable fact that when the white man wants to speak respectfully of us as a race, he always uses the word 'colored,' and not 'Negro.'

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 14

Racial Consciousness — 1921.

EDITORIAL

A SHAMEFUL ASSERTION

Wilmington Del. 7/2/21

[redacted] C. L. Rivers, assistant manager of the Metropolitan Five to Fifty Cents Store, said in the Municipal Court on Tuesday morning that eight out of ten of the colored women who come into the store are shop-lifters, he made an assertion that should make the blood of every colored man and woman in the city rise to boiling point. Shop-lifting is a crime by no means confined to the women of our own race, in the first place. Anyone visiting the five and ten cent stores and watching keenly the hordes of little white children who hang around these stores, must have noticed the frequency with which they pick things off the counter and secrete them in pockets of their little garments. But no one would state that eight out of ten of all the little white girls who run in and out of the stores are shop-lifters. C. L. Rivers has the virus of prejudice and race hatred in his system and must spew his vonom, hoping thereby to gain some modicum of applause from those who batten on such prejudice. A general sweeping statement that all colored women are thieves is in the same category as that which says that only colored people are crap-shooters.

It is sincerely to be hoped that the colored people of the city will save C. L. Rivers and the Metropolitan stores any further trouble of watching and noting them, by staying away from the store and absolutely refusing to purchase anything there. Alluring as the ten-cent bargains may be, the colored man, woman or child who spends one cent in that store subscribes to Rivers' statement.

SOUTH SIDE BUSINESS EXPOSURES

Chicago Whip 7/23/21

Article No. 3

203 EAST 31st STREET

Following in the wake of the Franklin Trust and Savings Co., which employs no colored people and refuses to patronize their periodicals notwithstanding the fact that hundreds of thousands of their dollars are on deposit there, came the Pickford hat shop whose representatives openly boast that they get all the trade from colored people that they can handle and even though they fail to employ colored people or do business with their newspapers. Now comes one of the most brazen insults that any community has yet suffered.

A restaurant which is controlled and operated right in the heart of the Southside, 203 East 31st St., refuses to serve colored people and have the nerve to come out and admit that they do not cater to them. This would not be surprising if this restaurant was located on Halsted or in the loop but it is indeed galling to behold the nerve of these foreigners who seek to make inferiors out of us.

How to Get Redress

If you wish redress from this restaurant go in and order your food. Do not be boisterous or disorderly. If the waiter takes unreasonable time to serve you call his attention to the fact and ask him if he intends to serve you. Always have some one with you as a witness. If you are refused service ask the waiter if it is against his instructions to serve your race. Then bring these facts to the office of the Chicago Whip located at 3420 S. State St., and we will handle your case under the civil rights bill of Illinois. The Whip is going to expose every business in the immedate communty which does not treat the colored people fairly.

COLUMBIA SUMMER SCHOOL STUDENTS

New York Age 7/23/21

THE COLORED GROUP.

They are in the main an intelligent-looking group. We know many of them. But they have a self-consciousness and a timidity of demeanor toward each other. We should dearly love to jerk them out of this false attitude. We watched them; some of them are afraid to speak to the others, or to look straight at another colored student unless they are acquainted. If one colored student speaks to another, who is a stranger to him, even to ask a question or a very necessary direction, that other gets nervous and fidgety, and wants to "get through and get away quick." When one sees another coming, he seems to be suddenly attacked by the 'move along blues.'

We understand this. It is a superinduced morbid consciousness growing out of the constant psychological attack of the white group that surrounds these colored people—not only the white group at Columbia, but the white group all over the United States. It is a sort of indirect defense against the segregating consciousness which is opposed to them. It says: "I have no more in common with a colored stranger than with a white stranger. I do not belong with him or with her, because of common color, any more or less than with any other strangers,—and you all look alike to me, both white and black."

But this is not true, and it is not helpful. It would be much better if before the end of any summer session, every colored student on the grounds was well acquainted with every other one. They have group interests in common which white students do not share equally with them. They ought to meet and discuss these interests. They should have a group organization. Other white groups, who are less conscious of the segregating attack, recognize their group interest and organizer to look after them. We see bildly announced on the bulletin baords notices for meetings" of the "Jewish Women Students," and of the "Tennessee Club." and of groups who hail from other nationalities and localities. The colored students are not ashamed, O, no! no! but they are AFRAID to take a similar step for their group. They tried to have one group meeting but so far as we can learn it was never put on a bulletin board, but handed around from mouth to ear like a revolutionary plot, or a near scandal. Some of them, no doubt would have considered it very "unwise" for the colored students THEMSELVES to announce on the University bulletin boards a meeting OF THEMSELVES. That is just where the defensive instinct so often over steps the line. When we forbid other people to SEGREGATE us, that does not mean that we also forbid ourselves to CONGREGATE OURSELVES.

These colored students will find themselves a greater power if they will widen their common consciousness and move together in any common interest.. The more respect they show for their own group, the more they will win from all other groups. What a fine impression it will make. if when one colored American meets another colored American on the campus. each one acts as if he is thinking that he is meeting just about the best and dearest thing he could ever meet on that campus. The Jews, the Italians and the Missippians will immediately begin to look on with a different sort of consciousness. We have said only what is in the minds of many of these students, and we want to sort of "second the motion." We used to be a student.

We do not mean that one should rush up and speak to strangers, but one need not get nervous or excited when the strangers speaks or asks for information. There are charlatans and pretenders abroad, even in the university classes, and a body must be careful. But great group interests must be recognized even at the risk of allowing the charlatans to prove that they are charlatans.

WM. PICKENS

..New York. N. Y.

SHOCKING DISCOURTESY SHOWN COLORED DEPOSITOR BY WHITE BANK

Louisville News 8/6/21

Well Known Woman Insulted At First National; Read and Think!

Miss Sallie Scott's statement:

"I, a depositor of the First National Bank of Louisville, Ky., having in my possession interest-bearing certificates on said band, whose interest was due July 29, went on this day to attend to these certificates.

"On account of alphabetical arrangement, I presented these certificates accompanied bya check to the teller, Mr. Hagan, who cashed my check immediately.

"I stepped back from the window to make room for the other patrons while the certificates were bing made ready, taking my stand over by the depositors' desks and opposite this window, and engaged in conversation with two friends who had accompanied me there.

"Mr. Hagan, wishing to ask me a question, called out "Sallie." We heard, but no respone was made. Looking directly at me, he again called out, "Sallie," do you——— Here I interrupted by saying, do not call me Sallie. I am Miss Scott to you or nothing at all. He said, 'I will not call you Miss Scott.' I replied by telling him that he did not have to call me anything; that he was not familiar enough with me to call me Sallie, that he had no more right to call me Sallie than I had to call him Hagan. He said, 'Well, I am not going to call you Miss Scott and that's enough about it.' I said Hagan don't you call me Sallie; and I will report you to the president.

"I then started out in search of the president. On reaching the first window, I asked the lady employe there, if she could tell me where I would find the president. She informed me that he was out of the city, but there were others who could no doubt attend to what I wanted. I then told her of what had happened. She then directed me to the vice president, Mr. Monahan, who at that time was engaged.

When he had finished, I addressed him as Mr. Monahan, telling him I was sorry to have to disturb him, but that I had been a depositor of that bank for some time, having both a savings and a checking account and had come to attend to the interest which was due and that the teller, Mr. Hagan had addressed me as 'Sallie.' From this point, I tlod him thre conversation.

"After I had finished, he stood and gazed for a short time, then said, 'Well, that will be alright, just go on.' 'Will be alright,' I asked, 'What do you mean?' In a very uncouth tone he asked, 'What do you want me to do?' I told him that I demanded respect as a patron. He then said, 'We have no orders to call you Miss, in fact we do not have to call any Colored people Miss.' I told him, then you do not have to keep my money, that I will take it out. He answered, 'Take it out, then.'

"I felt that this vice president had no business politeness at all and that he was even more discourteous than the teller, considering his rank in office.

"While I was engaged with the vice president, the floor walker, who had been pacing the floor from the first, sought my two friends and ask: 'What is the matter with your friend?' He wastold I did not wish to be addressed by the teller as 'Sallie.' He then asked, 'Is not that her name?' My friend answered, saying, 'The Mary and George day is over.'

"While this was going on I was at the window having my money counted out to me."

Respectfully submitted,
(Signed) MISS SALLIE B. SCOTT,
1629 W. Chestnut Street, City.

What Corrupts Our Women.

Chicago Whip 8/20/21

Should some astute investigator take the notion to survey the activities of the black women of America some illuminating facts would be brought to the surface and new difficulties and problems

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would present themselves. The women have been praised, pampered and petted but criticism has been graciously and perhaps diplomatically withheld until circumstances and embarassments force the issue.

It has been sweetly said that women, glorious creatures, feast not off of the bread of earth but from the manna of Heaven. This however is not entirely true, just to the contrary the black women of America are greedily snapping up the political crumbs. They line up at the back door of the "Republican kitchen" looking for handouts just as the gormandizing Henry Lincoln Johnson and Roscoe Simmons do. This condition obtains not only in national politics but in every state, county and town where their vote and influence is allowed. In Chicago, for instance, the political machine which has made the "black belt" a stronghold for vice and immorality, was supported by black women and even now many of the political Magdalenes hypocritically swear by crooked and corrupt politicians. No one is ignorant of how the women behaved themselves in the last presidential election. The campaign managers still hear the echo of their Siren shriek for money.

No one overlooks the emotional tendencies of the weaker sex but sentimentality and emotionalism is a sex and not a race fault. The women of Erin and Palestine are engaged in a stalwart fight for the liberation of their people and emotion and sentiment does not pervert and corrupt their political activities. The dark skinned women have learned the game under the infernal tutelage of "Uncle Tom" leaders but they know that it is not righteous and the still, small voice of conscience creates a continual turmoil in their heaving breasts.

The power of the black woman in America cannot be estimated. She unconsciously shapes the future of the next generation and it is she who must inspire the manhood of her kind to constructive action. For almost a quarter of a century the women have "federated themselves" and for almost a quarter of a century they have failed to function intelligently, but the times and manners are rapidly changing and the signs of unrest give a small degree of hope and encouragement.

The moral standards of our women must be placed over and above the modern practices of political machines. The mothers of men must not be suffered and tolerated in pursuits which do not edify and advance the cause of their sons and daughters.

Should the women of the black race decide to steady their minds and quell their emotions and at the same time turn deaf ears to fanatics and crooks many of the destructive agencies of the race would eventually die. The astute investigator mentioned above can find that the "fakirs and fanatics" are financed largely by ignorant women who are swayed by the moans and whimpers of the thieving exponents of the "black art" and witch craft.

Should the women discourage the chase after the foolish phantoms of the night, should they refuse to allow their husbands, sweethearts and sons to offer up further sacrifices to the gods of pleasure many dollars would be saved and the character of our youth would be established upon firmer foundations.

As things now exist politics, fanatics and pleasure are corrupting our women and checkmating the efforts of those who would elevate the status of the race of black folk.

Discourtesy at the First National Bank.

Louisville Courier 8/13/21

Last week we carried an account of an incident that happened between Miss Sallie B. Scott and officials of the First National Bank. It was an amazing disclosure of business and personal impoliteness.

Miss Scott, a woman of intelligence and refinement, resented being addressed as "Sallie" by a teller at the bank. An appeal to the vice-president resulted in emphasis being given the insult. It is inconceivable that gentlemen, whether white or colored, should be guilty of such littleness as to refuse any woman the courtesy of "Miss" or "Mrs." Particularly does this stand out in the case of Mr. Monohan, vice-president of the bank, and a man supposedly of class. Without regard to the business aspect of the case, one would think Mr. Monohan is too big a man to sink to the level of a backwoods corncracker. But since that is the case, it would seem that as a matter of good business judgment—"**if the First National Bank wants Colored business**—courtesy would be shown, regardless of the personal narrowness of the officials.

What would happen if the First National Bank would thus insult a woman of any other racial group? Everybody knows that every member of that group having deposits in the First National would at once withdrwa them. This bank has considerable Colored trade. If every Colored depositor would withdraw his or her money from the bank, perhaps Mr. Hagan and Mr. Monohan would learn a lesson in common politeness and civility.

At the organization of the First Standard Bank we pointed out that its success and growth would mean the employment of Colored young men and women. We deplored the fact that, despite the fact Colored people had thousands of dollars in deposits in the white banks, not a one employed a Colored person, only in the most menial positions. Now comes this: Insults added to the exclusion of Colored people from employment. Surely we will resent this thing. This insult to Miss Scott was an insult to every Colored man and woman who have deposits in the First National Bank.

We have the First Standard Bank, soon the American Mutual will open its doors. These two institutions will open employment for our boys and girls and give us refuge from insults.

When Mr. Monohan told Miss Scott: "In fact, we do not have to call any Colored people 'Miss,'" he flung an insult in the face of every Colored depositor in the First National Bank. Those who stay there and swallow it show themselves lacking in self respect and are due no more than they get.

NEW SPIRIT DEVELOPS

Educated And Uneducated Colored People Strive Toward Same Goal

Afro-American 9/23/21

Philadelphia, August 21.—"The Negro who is content with existing conditions is a satisfied simpleton; while the Negro who advocates the destructive radicalism is a distracted idiot," writes Prof. Kelly Miller, of Howard University, Washington, in a letter to the Public Ledger the other day.

"Any individual or group of individuals," he continues, "who are willing to accept without protest less than fullness of American citizenship is not fit material for the new order of things about to be ushered in. The leaders of any suppressed people should boldly, even though amba bonds."

His letter follows:

Since time began mankind has been divided into two types of temperament—the radical and the conservative. The radical is habitually dissatisfied with the existing order and seeks change through revolution. He would rather prove all things than to hold fast to what is good. The conservative is disposed to be content with things as they are and deprecates effort at reform. Social progress is the resultant of these two conflicting tendencies.

In the fundamental sense there are very few Negro radicals. The Negro nature possesses the conservatism of inertia. Some Negroes are cautious, while others are courageous in the expression of their conservatism. The cautious conservative believes in amelioration through moderate modification, as distinguished from the radical who advocates change for the love of innovation.

* * * * *

...The Negro who is content with existing conditions is a satisfied simpleton; while the Negro who advocates the destructive radicalism is a distracted idiot. Before the World War the race leadership was divided into two hostile camps, based upon quiescence on the one side and assertion on the other. There never has been a Negro conservative in the sense of satisfaction with existing status, but merely in the sense of prudential silence in the face of wrong.

All right-minded Negroes everywhere and at all times must want equal and *impartial* laws, equally and impartially applied. Any other attitude is simply unthinkable. Every Negro today who is using his brain above the dead level of a livelihood is pronounced in demanding the full measure of manhood rights. He would not be a worthy American if this were not so.

* * * * *

Any individual or group of individuals who are willing to accept without protest less than the fullness of the stature of American citizenship is not fit material for the new order of things now about to be ushered in. The leaders of any suppressed people should speak boldly, even though they be ambassadors in bonds. It is not impossible for the Negro to be courageous and sensible at the same time. He must recognize conditions which he may not be able to overcome, but he must not let such conditions cower his spirit or sour his soul.

The highest function of the higher education of the Negro is not merely to produce a set of educated automatons who can ply a handicraft or practice a profession with creditable cleverness, but to develop a class of men who can state the case and plead the cause of the masses in terms of persuasive speech and literary power. Their voice should not be controlled or constrained by any outside coercion. Their attitude must be candid and courageous if they would fulfill the high function of interpreting to the world the feelings, hopes and aspirations of the people who look to them for leadership and direction.

* * * * *

Every institution of learning North and South, has produced its quota of leading Negroes, who are now insisting upon the fulfillment of the Declaration of Independence and the Constitution of the United States. This courageous attitude is shown by Trotter, of Harvard; DuBois, of Fisk and Harvard; the Grimkes of Lincoln; Frazier Miller and Carl Murphy, of Howard; James Weldon Johnson and L. M. Hershaw, of Atlanta; William H. Ferris, of Yale; William Pickens, of Yale and Talladega; Ernest Abbott, of Hampton; B. G. Brawley, of Morehouse, and Max Barber and Chandler Owen, of Virginia-Union.

It is no reflection to say that those Negroes today who take any other public attitude are operating on a lower level of moral courage and intellectual understanding and are moved by motives of thrift or constraint of prudence. This spirit is not limited to the educated Negro, but pervades the entire mass of the race—the man between the plowhandles, the mechanic applying his tools, the miner in the bowels of the earth, the Pullman porter, the barber, the menial in the humblest service—all feel and are actuated by the same spirit and are moved by the same impulse.

* * * * *

Although they may not be able to give voice to the sentiment which they feel, they quickly respond when it is expressed and interpreted for them.

The new Negro has arrived.

The war has developed a new spirit.

In the time of revolution there is but a tenuous partition between timidity and cowardice.

If Booker T. Washington were living today with all the high prestige of his personality, patronage and power, he would not be able to hold the Negro to his avowed doctrine of prudential silence on the issue of manhood rights.

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Racial Consciousness 1921.

THE WORD "NEGRO."

4/21/21
Christian Advocate

By the Rev. L. M. Hagood, D. D.

Much has been said and written as to the wisdom of adopting it as a proper designation of the colored people. It is believed that a majority—a large majority of thinking people—oppose its use as such.

Many declare it the duty of the race to use it and say that those who refuse to do so are cowards. Many object to its use because they declare it so debauched and corrupted by slavery that it is a disgrace to use it. Others declare it ought to be used, and if spelled with a capital N it would in time become ennobled and honored. This thought is doubtless based on the following statement of Edward W. Blyden, L.L. D., an educated and cultured man of the race who was Minister to Liberia from this country:

"Supposing this term to have been originally used as a phrase of contempt, is it not with us to elevate it? How often has it not happened that names originally given in reproach have been afterwards adopted as a title of honor by those against whom it was used. It was the slavery of the blacks which afterwards degraded the term. * * * and what we propose to do is now that slavery is abolished, to restore it to its original place and legitimate use, and therefore to restore the Capital N."

It may seem by this that the name has become disgraced by the uses and abuses of slavery customs. Notwithstanding this statement and the fact that we took the words of Dr. Blyden from the History of the Negro Race by George W. Williams, yet he himself uses the name colored people more than once in that work. He says: "The term Negro is from the Latin 'niger' and the French 'noir' black." In the next breath he says: "The term Negro is now used to designate the people who, in addition to their dark complexion have curly or wooly hair."

With him as with many more, they do not appear to see that such statements militate against the word instead of in its favor.

We maintain that the word ought not to be recognized or accepted by us and that for many reasons.

1. That it has been degraded is acknowledged by Dr. Blyden and George W. Williams the historian.

II. It is a misnomer.

1st. It is not synonomous with African.

2nd. It is not a national appellation as it is used to designate a certain class of people with the following characteristics:

(a) Black skin, (b) wooly head, (c) Flat nose, (d) thick everted lips, (e) pronatous form of skull.

Now there is no nation all of whom are thus characterized. There are races whose skin is black, but whose other features are normal. There are other races who are not black, but have the other features of "Negro type". According to this term only those are Negroes who are black and have these characteristics, but there are those who possess them but are not black. There are hundreds of thousands of people in this country who have acpuline features and straight hair who are black and therefore the mulatto, Quadaroon and Octoroon are entirely left out of the question. According to the term Negro no one of the last named class can be called Negroes.

That the term is degraded is acknowledged, and more it has become polluted by the debauchery of slavery. It will be as easy to elevate it as it will be to change the leopard's spots or the offensive odor of the skunk. Now this may perchance be done but only by killing the animal and then disinfecting the hide. Just as the beauty and utility of the skunk is dissipated by its offensive odor just so is the morality and intellectuality of colored manhood robbed by the use of this term.

III. The term is not accepted as legal. There are but few, if any railroads in the South conducting "Jim Crow" cars who dare to use the term "Negro" with or without a capital N. They know better and so they mark their cars "for colored people." Every newspaper in the country nearly uses only the word "Negro" when any of the race commits a crime and use the word "colored" when a commendable action has been performed. But few of our men of intelligence is introduced as "My Negro Friend," indeed those who clamor for this term if so introduced would be, to say the least, abashed by such introduction.

IV. It is declared that only three classes of white people use that term:

1st. Those who out of respect for the race and because they believe God made of one blood all nations, use it because they think it so desired by the intelligent ones of the race, and wish to be in accord with them.

2nd. Those who believe the name carries with it a distinction (so marked as not be mistaken) of inferiority and contumely. They believe it distinctly marked the colored people from them to their advantage. They find it just suits where crime, immorality, theft or fraud is to be attributed to the race.

V. There are only three classes of colored people who use it:

1st. Those of the race who are shiftless, criminal and ignorant and void of race pride.

2nd. Those who are anxious to be the parents of some world fad, or attract attention from those whites who see the contumely that attaches to it, and will call the colored people who cling to it "the wisest," "the most thoughtful and learned of the race."

3rd. The other class is those who believe themselves the most learned and profound scholars of the race and wish the world to wake up to that fact. As a race we have already too often flew into the face of the friends of the race who are trying in every way to help elevate it by taking sides with those who oppose our progress by getting a little eclat for ourselves now without regard to the way our conduct may hedge the future of the race. No man liveth to himself and no man dieth to himself. Even if this latter class thought that they could get along without the help of other races they ought to be too wise than to say it now. Let it be remembered that in our use of this term of reproach, disgrace and humiliation, that we are handing down to the coming generations burdens unnecessary and hard to bear that may cause them to arise and anathematize us. Why add the burden of trying to ennoble this term when the race has more important things to attend to now and here?

EDUCATING WHITE SENTIMENT.

Next page - 5th ¶

A writer in the New York *Times*, commenting on the fining of the keeper of a Greenwich Village tea room on account of his refusal to serve a party of four on account of their color, calls it "a triumph likely to be regretted." His reasons for taking this short sighted view of the matter are stated as follows:

> Sensible Negroes and the sensible friends of Negroes, instead of rejoicing that four or five black folk have just brought about in this city the fining of the keeper of a tearoom who refused to serve them, will regret that this vindication of a legal right has been achieved.
>
> Of course, the law is clear, and, the fact of refusal to serve having been proved, the court could do nothing but inflict the fine. The triumph of the insistent four, however, will not chnge the fact that white sentiment here is overwhelmingly against the close association of the two races in places of public entertainment, and should the example and the success of these litigants lead others of their color to make a similar assertion of their rights in hotels and restaurants, they certainly will create an amount and kind of feeling which will be neither profitable to the black folk nor conducive to their happiness.
>
> Everybody has rights that it is unwise to exercise, but what always is wise is to live at peace with one's neighbors if it can be done without too much inconvenience and with no real sacrifice of honor or dignity. Also, as a general rule, it is well not to go where one is unwelcome, even when the lack of welcome is due to prejudice. To do it only makes the prejudices stronger—tends, if anything, to turn it into a reasonable dislike.

In the first place, it is not a fact that "white sentiment here is overwhelmingly against the close association of the two races in places of public entertainment." Where "white sentiment" has had the opportunity to observe that Negroes at table neither swallow their knives nor drink from the finger bowls, the observers have returned to their muttons, so to speak, and ceased to wonder at the colored visitors. The closeness of association that is involved by partaking of food in the same room, or even at the same table, is a matter of opinion. Those who of necessity have had to eat often at public places find very little closeness of association.

The trouble with the *Times* writer is that he is full of the egotistic notion that Negroes go to places of public accommodation merely for the pleasure or privilege, as he deems it, of associating, or rather being served in company with white people. He probably cannot conceive that they go to such places primarily for the service, as a matter of necessity or convenience. When a Negro finds himself in the locality of Wall street or Jefferson Market at meal time, he cannot lay aside business engagements, and hie himself to the colored restaurants of Harlem to get a square meal.

As to visiting the Village tea rooms it is to be supposed that sociologists of color experience the craving for personal investigation to the same extent as their white compeers. Are they to

(Over)

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(From Over)

be denied the privilege of entering the candle lit interiors and testing the varieties of spaghetti offered to the cognoscenti? By no means. It is only through such occasional appearance in places of public entertainment that "white sentiment" can be educated into the fact that Negroes are not a tribe of anthropophagai, but plain everyday Americans, whose table manners are equal to, if not a little better, than the average.

THE SUBCONSCIOUS SLIGHT.

5/28/21

By William Pickens.

(From Associated Negro Press)

An armed and murderous bandit was in the act of holding up a place of business in Pittsburgh. A black policeman came along and wounded and captured the bandit. The Director of Public Safety presented a medal of honor to this brave black man, and said many fine words of praise. Among these fine words were the following, equally fine, so far as intentions go, but which display unconsciously the subconscious attitude, not of the Director of Public Safety, but of the group to which he belongs:

"Although you are black on the outside—I want to announce that you have no yellow streak in your makeup."

And then the director breathed a chest-filling breath of magnanimity and perhaps of—generosity! As if to say: "I am not too narraw to recognize something good in a black man, when that exceptional thing does happen."

That is exactly what that "although" means. It means that, in the subconsciousness of the man speaking, it is inconsistent to be both black and brave. Is not this a strange thing in the face of all the great and open record of Negro soldiers, Negro policemen and colored officers of every kind. How a false notion of one race about another race will persist; it will even ride rough-shod right on through contradictory facts. Of course, the director would never say or acknowledge that he meant that it is unusual for colored policemen to be brave, and that is not what he meant, but such is the meaning of his words and such is the subconscious attitude of his group working itself out in the careless language of the individual.

In fact, however, everybody knows that a Negro policeman will "git yer" when most others will run away. This is well understood by the colored people of the streets, and they will act "bad" in the face of a white policeman much sooner than in the presence of a black officer. And that "although" is perfectly banal. It should have been left out and the commendation made to read thus:

"You are black on the outside, and is usually the case, you have no yellow streak in your makeup." But as the director phrased it, a normal relationship is established between black and yellow.

It reminds me that long ago Solomon or some other wise man said: "I am black and comely," and then all the white scholars who have translated his words have phrased it: "I am black but comely." They have done with their "but" just exactly what the director did with his "although."

How hard it is to shake ourselves free from group illusions which we call race prejudices.

PHILA PA PUBLIC LEDGER
APRIL 16, 1921

NEGRO HAS OWN SOCIETY

Declared That He Only Wants Civil Rights Recognized

To the Editor of Public Ledger:

Sir—As always when the Negro asks for the simple privileges of citizenship, the "social equality" cat with nine lives is spitting and sputtering again. It would seem very much like a farce if the consequences were less damaging.

The Southern press shrieks "Miscegenation!" Having worked in the South for some years, I will admit cheerfully that there are more mulattoes and fair-haired, blue-eyed Negroes in that section of the country than I ever dreamed existed. They are not the products of "social equality" (your Southerner does not tolerate that for an instant!) nor of civil rights laws (such subjects are not mentioned in good society). They are the products of "Southern chivalry" (toward Negro women) and "racial integrity" as interpreted by the bitterest opponents of civil rights for Negroes.

There are very few intelligent Negroes who have any desire to mingle among white people in the sense that prejudiced minds would have the public believe. They have their own social circles, many of them quite as cultivated, quite as refined, as the best that white society affords, and not acknowledging any present inferiority, they are not looking forward with any special interest to any future "equality." But when a Negro has gone about all day attending quietly to his business and has had to walk blocks out of the way to find a respectable restaurant that will give him service, when a stranger in the city he has had to sit up all night in a railroad station because hotels would not accommodate him, he protests for his rights.

He pays his taxes, is called for military duty in time of need and he asserts his simple right to go about his duties and pleasures without being inconvenienced because of his color. That is all.

C. E. H. DANIEL.

Bordentown, N. J., April 13, 1921.

CLOSE THEATRE TO STOP 'BIRTH OF NATION' FILM

BOSTON MASS HERALD
MAY 17, 1921

Board of Censors Prevents Show by Suspending Shubert's License

ACTION FOLLOWS NEGROES' PROTEST

To stop the showing in Boston of "The Birth of a Nation," a Griffith film, the Boston board of censors suspended yesterday the license of the Shubert Theatre, where the picture was to have had its first presentation of the season last night.

The board comprises Mayor Peters, Police Commissioner Curtis and Chief Justice Bolster of the municipal court. Court action on the part of the film or theatre interests may result from their decision. The theatre complied at once with the ruling.

100 Negroes Made Protest

The decision followed a private view of the film by the censors during the afternoon and was the result of protests made to them at City Hall in the morning by a delegation of 100 negroes, who declared the picture was a libel on their race, that it glorified lynching, that it tended to create race hatred and that it would cause riots.

The mayor announced the verdict in behalf of the board. "We have voted," he said, "to suspend the license of the Shubert Theatre." Asked for specific reasons, he replied there were several grounds upon which they might base their decision, but that as they were not required by law to give reasons and as the matter may go to court, he did not care to name them. Nor was he willing to state whether the decision was unanimous. The law requires only a majority vote of the censors. He explained that the suspension of the license was for an indefinite period with the understanding it will not act to prevent the theatre from presenting any film or play other than "The Birth of a Nation."

John M. Casey, head of the license division of the mayor's office and secretary to the censors, notified the theatre management by telephone of the suspension and later served official written notice as required by law.

Criticised Ex-Mayor Curley

The remonstrants at the hearing held in the morning crowded the aldermanic chamber to capacity and the corridor outside the chamber. Several extra policemen from station 2 under charge of Lt. Laffin, in addition to a group of traffic officers under Capt. Hoppe, were assigned to the hearing, but they were not called on to do more than keep passageway open in the chamber and in the corridor.

The remarks of the remonstrants included criticism of former Mayor Curley for permitting the film to be shown here in 1915. The Rev. Walter B. McLean said that the former mayor had quoted Shakespeare to them, but allowed the film to go on. Other negroes who spoke were Atty. Butler R. Wilson, Atty. Matthew W. Bullock, Dr. Benjamin W. Swain, the Rev. David S. Klugh, Edward B. Barco, William Monroe Trotter, Dr. Alice W. McKane, Mrs. Alexander Wright and former Asst. U. S. Dist.-Atty. William H. Lewis. Miss Adeline Moffat and J. Mott Hallowell, also protested the film. Atty. David Stoneman and Judge J. Albert Brackett represented the film and theatre interests.

Cheer Up!—2/7/21
The Washington Eagle

Current opinion as it finds expression through the Negro press, is pervaded with gloom as dense as a Piccadilly fog. Whenever two or three are gathered together in the name of the race they are overshadowed by pessimism, discouragement and depression. They are peonizing and killing us in Georgia; discriminating against us in Pennsylvania; bombing us in Chicago, and racial proscription, unchecked and insolent, rides rampant in the saddle. The political "disappointees" are abroad in the land attired in sackcloth and ashes, weeping and refusing to be comforted, and their hopeful harps are hanging upon the willow.

But wait, brothers! The shadow of a black cat cannot make spots upon the sun. Opportunity outshines prejudice. While we are warbling the "blues" the Negro has purchased $4,000,000 worth of automobiles in the last six months in this country, and that is more transit facilities than is owned by the balance of the race in all the world; he has tucked away in the savings banks and other investments a modest modicum of $90,000,000 more. The Virginia Baptist Convention met in Washington last week and laid $28,000 upon the table for the education of the Negro, for the Negro, by the Negro. White men and black men are meeting all over the country upon a plane of understanding for the common good. The suspended animation of the Fourteenth and Fifteenth Amendments shows signs of being replaced by revivification and enforcement. The national conscience is frowning upon racial reprisals. The American Negro has a loaf of bread under each arm and his women are arrayed like the lilies of the field. His children supercede his physical and mental disabilities with lithe bodies and constructive minds. He has a foothold in business, industry, art and letters. His manifest destiny to useful, sovereign citizenship is irresistible against all opposition. His homes multiply in comforts and his possessions increase.

Cheer up, brothers, cheer up! Faint heart never won even a dog fight. Shut up! A squealer is a bad loser. Wake up! Close the ranks and join the marching hosts of civilization. Save the blues for the funeral and refuse to be left out of the great American scheme of things. After all the devil will catch only the hindmost.

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Racial Consiousness – 1921.

CONCERNING OUR PHYSICIANS.

DALLAS TEX
SEPTEMBER 10 1921

A few weeks ago during the annual session of the Texas Business League, it was found that although there were fourteen Negro physicians in the City of Dallas qualified to minister to the wants of their people, a larger percentage of prescriptions from other physicians was filled by local druggists for Negroes than from their own physicians.

Such a statement at first seemed incredible but closer examination proved that it was true.

The Express then began to attempt to find out the reason for such a condition of affairs with a view to getting the facts and giving them to the public at their face value.

During the past six weeks inquiries have been made from a total of more than one hundred persons, taken from all classes and positions in life, who have used the services of a physician recently. A large percentage of them cheerfully state that they do not ever attempt to secure the services of one of their own physicians, and chief among their reasons given are these:

Negro physicians are not courteous and polite. They seem to adopt an attitude of superiority which the people as a general rule resent.

They do not respond readily to night calls. Often those who are suffering are told in no uncertain manner that no attention can be secured until daylight and that such calls are not solicited.

When called, before they even ask the nature of the illness or the condition of the patient, they demand to know who will pay them—often stating that they do no business on credit or that they respond to calls only when sure of prompt payment.

Further discussion almost without exception brought out the fact that such an attitude on the part of physicians although justifiable probably in one way, was tending to a great extent to alienate from them the support of the people upon whom they are solely dependent for patronage. It is claimed that such an attitude is not found when service is sought elsewhere.

In considering this condition we had no other end in view than to gain the facts and with a view to helping us all to a more complete realization of active cooperation, urge its change.

It is a fact that while every "servant is worthy of his hire," suffering humanity has a distinct claim to efficient service.

We believe that the secret of the sale of any service is courtesy and a desire to efficiently satisfy the buying public.

And we are unalterably of the opinion that patronage should be expected because of efficient service—nothing more.

Charges such as these, made openly by a public which to a very great extent is becoming universally loyal to the concerns fostered by its own people, should challenge the attention and serious consideration of those upon whom they fall, and steps should be taken to remove these ideas which have gained place in the public mind.

THE PSYCHOLOGY OF RACE CONSCIOUSNESS 9/31/21

Nowhere are the fruit of psychology more apparent than in race consciousness. Consciousness means an awakened state, alertness and general awareness. Hence when we speak of a conscious race we refer to all that's active, live and self-reliant incontradistinction to a lethargic and impotent one. No casual observer even, would deny the fact that the colored people of Harlem are conscious alive and wide awake. This is true even though this consciousness sometimes manifest itself perversely. It is a most hopeful sign when a large proportion of a community becomes interested in its social unrest. This unrest is uppermost in Harlem. It is breathed in the atmosphere of every lodge, every social and religious gathering and by all means is it apparent in each Political Assemblage. This is a most healthy state of mind. This is race consciousness.

Racial consciousness must necessarily precede race unity. Unity is the very nucleus of racial, political and industrial life. Hence our present consciousness is but a harbinger of social, political and industrial advancement.

We must not only talk about this advancement but we must make it a reality. It must be a legacy to our children. It is true that Harlem is fraught with factions and cliques, but these are natural consequences and can only be overcome through a consciousness of our growing power. The colored people of this community in their awakened consciousness have made a wonderful contribution to the science of psychology. This contribution will redouble its force as they learn and practice more effectively the lesson of cooperation.

N Y. C. POST
OCTOBER 5. 1921

Colored Fiction

It is easier to write negro dialect stories that are based upon studies of blackface comedians than stories about the negro himself. A school of dialect writers has grown up recently whose members neglect the wealth of material for fiction to be found in the negro as he is and turn out stories full of distorted characters whose conversation is that of end men in minstrel shows. Nowhere else in the life of this country do genuine tragedy and delightful comedy dwell so closely together as in the negro's life. His contact with a higher civilization and his reactions thereto, his struggles upwards, his inherent good nature and care-free disposition, his keen sense of humor, all offer material rich in the ore from which is minted the pure gold of literature.

Here and there a writer has studied his subject and written stories that are no less entertaining for being truthful and sincere. Harris Dickson, who knows the Southern negro in his rural and urban environment as few do, has written amusingly of the trials and tribulations of Old Reliable, a well-done character. There are others who have turned away from the lure of being clever and have written with truth as their aim rather than fat checks. It is not to be denied that the negro in the larger cities of the South who has acquired a certain degree of wealth and culture is a fit subject for good fiction, but he should be looked at sanely and drawn truthfully. There has been far too much caricature in this field, especially in the popular magazines.

We have attained a surprising degree of knowledge of the ways and customs and mental reactions of the Russian moujik, while neglecting our own peasant class, the laborers on Southern plantations. Perhaps a writer of their own race is to tell their stories, grave and gay. None has appeared of full literary stature as yet, but the race has made surprising progress in the past few years, and when the writer appears his material will be ready to his hand.

Radicalism Among Negroes

By REV. RICHARD H. BOWLING

New York Tribune Journal
Aug
10/22/21

Radicalism among Negroes looks toward the securing of absolute freedom to the black man. Examine sympathetically the aims of every such movement among us and you will find that their apparently conflicting aims are after all but the offshoots of one root, the will to full and unrestricted opportunity for the Negro. So far the radical does not differ from the conservative.

What distinguishes the radical from the conservative among Negroes is the means by which it is proposed to achieve racial freedom and the time allowance made for such achievement. The conservative takes the long view of history and sets his hope half centuries ahead. The radical hopes for immediate achievement. The conservative proposes as the practical means to his ends the cultivation of self-respect on his own part and of friendliness toward his white neighbor. The radical proposes to respect himself, but is inclined to be indifferent as to his white neighbor. The conservative relies upon the acquiring of property and commercial rating and upon the reputation for literary, professional and moral achievement to win for him a man's standing in his own sight and in the sight of the white man. The radical would add to all this a threat of violence in case his worth is not recognized. He would compel fear where he is not accorded respect.

Radicalism among Negroes wins support by its alluring promises. Many a Negro will entrust his last dollar to the hands of an absolute stranger when that stranger promises that the organization he represents is aiming to unite the colored peoples of the world and so bring about colored supremacy. Such a radical proposal alone is sufficient to win the support of thousands of Negroes who never stop to think of the insuperable difficulties involved or even to inquire about the trustworthiness of the eloquent promoter.

Another winning promise of the radical is that, if Negroes will but join him, they will be able to accomplish by force what cannot be done at once by patient law-abiding. In other words, say they, universal arming of Negroes and the preaching of the doctrine of fighting back will put an effectual stop to all lynching and mob violence.

Still another promise that wins large support for radicalism is that of building a nation within a nation. Many an unthinking Negro warms up at the thought of a Negro constituency in America absolutely independent of his white countrymen.

The futility of radicalism consists not in its ultimate aim. The futility of radicalism consists in its impracticable, if not impossible, promises. What hope can the American Negro have of effecting a world federation

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or colored peoples when he is too provincial in his sympathies to even volunteer a corporal's guard or to subscribe a German mark for the help of East Indian revolutionists or Egyptian anti-Britishers or Japanese expansionists? If we are not going to help others in their struggles against white supremacy, how can we hope to have them help us any time in the near future?

A federation of off-color peoples! What even is our proposal for Africa's help? Do we in any big way as a race propose to send missionaries or other workers for social uplift to these benighted brothers? Do we propose Afro-American ship lines primarily for Africas uplift or for individual gain? How many thousands would we ever be able to raise for Africa's development independent of the promise of usurious dividends? The glib promise of from fifty to five hundred per cent dividends to be made from trading with the Africans does not harmonize well with the proposal of federation with them. Leaving out the mere link of common color, as well might the Colonial land baron or the mine-compound slave-driver talk of federation with the African, whom he bleeds to an economic death, as that we should continue low wages and poor pay for goods to the African for the sake of exhorbitant profit and then talk of federation for mutual welfare. Federation must be based on fellowship and brotherhood, not on the whim of him who happens to be the more favored.

Or take radicalism's proposal to have us overcome lynching and mob violence by counter violence. The sufficient answer to such threats on the part of Negro radicals is the revival of the hooded Klan and the bitter hostility in times of disturbance of the all powerful forces of law and order —the sheriff's posse, the police, the State militia and the Federal troopers. We may overcome by the sword here and there, but in the long run ten armed men cannot "lick" one hundred armed men.

Finally, there is no hope for building Imperium in Imperio, a nation within a nation, here in our America. America has never tolerated hyphenism and it never will. One of the nation's saviors rallied the nation against one-third of itself when that third would let its interests in slavery disrupt the Union. Another of the nation's saviors rallied the nation, North and South, against a German-American element that would use its millions and its votes against the interests of the whole people. Have we any reason to suppose that this same nation would not be rallied against us as a group, in case we really began to work out a destiny independent in aims and in ideals from those of united America?

If we propose as a race to live and prosper in the United States and to work out here our destiny, our hope must lie not in the dreams of radicalism but in the commonsense of conservatism. Conservatism holds out no false hopes of immediate solution for our problems. It merely bids us be patriotic, be law-abiding, and be Christian. But it promises that in the long run these things will win us a man's place in the life of America and therefore a real opportunity for world service to, not only the blacks, but the browns, the yellows and the whites of less favored lands.

THE NEGRO'S "GRIN"

(By Mrs. Ira Stuart)

The Baptist Vanguard Little Rock Ark. 10/13/21

Often, almost too often, we read sneering and sarcastic references to the Negro's grin. It is usually introduced by the whites to prove that the Negro is lacking in any of the finer mental traits of people. His ability to suffer, to be concerned over the welfare of others, to know that he is being insulted or outraged, and in the last analysis he does not know that he is not being treated as a man and hence should not be treated as a man. One does not need to argue to prove these statements lies, just state facts.

Take the first one, the supposed inability to suffer. No race in the world loves its children as completely as the Negro, for no race makes the tremendous sacrifices for the happiness and well being of their children as does the Negro parent. And the ability to love supremely, proves the ability to suffer to the same extent.

You can't blace the persecutors when he and his have taken part in a horrible spree of murder and destruction against a race of people solely because they look as God made them, for being outdone because their intentions were not a complete success to the extent that those who werenot killed physically, wer neither killed mentally and spirithually.

The wanton destruction of anything whether people or the ideals, hopes and faith of people is an absolute waste. If the white mob could add to their own days the possible years that heir victim might have lived; if the white courts could add to their own ideals of democracy and justice that which is crushed out of black prisoners; if the white public could add to their own hope of a chance to live and raise their children, unhampered by a silly prejudice, which brings unnecessary hardship, that which they take from Negro citizens if the white press and pulpit could add to their own faith in God and right, what the newspapers by lies with the silence of the pulpit screaming "Amen" to those lies, attempts to take from us, there would be some scrap of an excuse for the destruction that they daily bring to pass. But their victim is dead and equally as dead are the hopes, faith and ideals which cannot be revived by the murderer for his own use.

The feeling of awe in the white American who does these things, when he sees how little real destruction he has wrought, save to his own possible respectability and civilization, must be equal to that which Nebuchadnezzar felt when he attempted to destroy faith in God by burning in the firey furnace the three men who simply expressed their faith. The narrative tells us that they were not hurt and that "the smell of fire had not passed on them," but that heir faith had been made stronger by the murderous test to which they had been put. And so even "smell" of the destructive fire of hate does not enshroud the Negro.

His grin how-ever proves his inability to comprehend the depth to which the white man has sunk, because, the Negro has not sunk to this same depth of mental degradation, and so has no way of recognizing it, therefore he is not burned in the manner the oppressor would have him; burned and seered mentally.

The Negro does not grow sullen or stagnant and cease to grow, but rather he grins and grows and his grin gets contempt and ridicule because he is able to grin. His grin in the face of American oppression and defeat stands for the same thing that the white man's grin in the face of defeat stands for, the ability to forget the defeat of yesterday and the determination to try again.

STUDY OF RACE HISTORY AND LITERATURE ADVISED.

Are we a reading people? Are we a people who write as well as make history?

It is an interesting coincidence that two articles dealing with the same subject by two persons widely separated in point of race but with a common viewpoint, should have stated the case in answer to our questions in the JOURNAL AND GUIDE of November 12.

Miss Mary White Ovington, a devoted white woman, chairman of the board of directors of the Association for the Advancement of Colored People, has reached the conclusion that Negroes do not read books and that on that account publishers are very reluctant to publish books written by Negroes. That is a vitally important matter. Every time an Afro-American shows up with a book he thinks would interest mankind the publisher oftener looks at the color of the author and the fact that he has no reading public among his own than at the merits of his work. That is also very true of magazine work. And this state of thing accounts in large part for the fact that only the worst and least appreciable sides of our thought and effort and work appear in books and magazines and newspapers, the venders of these appealing to their white patrons whom they imagine prefer that viewpoint. It has given Southern white writers of history and fiction an open market to underrate and disparage the Afro-American people to their infinite injury. The thing is in full swing now, and amounts to a campaign of defamation of the Afro-American in all of the relations of life, except the menial and servile. Until we make a reading public of our own we shall suffer terribly from this condition.

Dr. Carter G. Woodson, Director of the Association for the Study of Negro Life and History, and editor of the *Journal of Negro History*, in a statement, stresses the importance to the race of getting together and putting into permanent form the history of the race in a scientific way, which his association was created to do, and which it is doing with remarkable thoroughness and success. The work cannot be over-estimated. Dr. Woodson finds a too general ignorance of race history not only among those in the street but among those in the schools and the libraries. Certainly this should not be, as the JOURNAL AND GUIDE has often, in the past, declared.

Afro-Americans must not only make history: they must write it and read it. This sentiment must grow among the intelligent and be impressed upon the minds of the masses, who do not always think for themselves.

Negro Historical Calendar On Sale

Savannah Ga Tribune 11/24/21

Every Negro In Savannah Should Have One For Reference

Recently Prof. Carter G. Woodson made the assertion that the Negro knows nothing about his history. Last week we enlarged on this fact and published an excerpt from an address of Dr. Ransom. In it all we admonished our people, especially our teachers to learn more about the history of our race, for no race can become outstanding unless its own history is known. The great achievements of the Negro are virtually unknown to the mass, and to but few students. These achievements are now being unfolded and should be studied.

The Roxbury Publishing Company of Boston, Mass., has issued an attractive calendar, giving each day some historical race events, and on each page information that is helpful and inspiring. The cover is becomingly portrayed and will add to any library or parlor where it can be an informer for all of the inmates of the home and visitors.

Mr. Chas. A. Lewis, an old Savannahian, but who is now residing in Boston, is in the city representing the company and selecting agents. He has succeeded in interesting a number of persons and undoubtedly the local sales will be large. These calendars can be gotten for only one dollar, and can be secured through the pastors of the several churches and at present from The Tribune office, The Journal office, Mrs. Amanda Carter, Mrs. R. E. Cain and Mr. E. M. Edwards.

SPIRIT OF CO-OPERATION

In our community there is so much to be done; there are so many opportunities for good that are open to us The Savannah Tribune 10/27/21 ing as much as we should and why we are allowing so many excellent opportunities for betterment to go by is the lack of a real spirit of co-operation To quite an extent a large streak of selfishness is deeply imbeded in most of us which act as a preventative in the taking hold of any movement for the good of all the people. Petty jealousy and personal differences are rocks upon which are blasted said movements. The time is ripe for all of these to be cast aside and a strong platform of unselfishness and service to all the people be erected. To most of our business the people are giving loyal support. In return we owe it to the people to support movements that are of benefit to them.

Racial Consciousness — 1921 —

WHITE FOLKS' PICTURES IN COLORED FOLKS HOMES.

The Louisville News 9/17/21

Some years ago it was quite the thing to go up into the "jim crow" gallaries of the theaters uptown. After the News began an agitation against our people patronizing these places a number of very fine people declared they "never had thought of it in that light" and they ceased going to the alley-gallery theaters. Now there is something else we wish to call the attention of our people and we are sure the thoughtful element will see the point. That is the placing of white men's pictures in our homes. It is positively shocking to pass through a Colored neighborhood and see in the windows of many homes the pictures of white men who are running for office. Especially is the sight a ludicrous and silly one in the light of present social and racial relations. It is inconceivable that any white man would place the picture of any Colored man in his window. Some very broad-minded white men might, under certain circumstances, vote for a Colored man for office. But under no circumstance would he put a Colored man's picture in his window.

Why then, should Colored people be less clannish?

On the other hand any white man who did not want something from the Colored man would resent his picture being in a Colored man's home. It is said Judge Quin demanded that his picture betaken out of saloons, bootlegging joints, etc. After election he will not thank those Colored people who were so kind as to place his picture in their windows. It is absurd and silly and ludicrous for us to place white men's pictures in our windows at any time. But particularly do we mark ourselves as lacking in race-pride when we do it in face of the fact that soon there will be a Colored ticket in the field. Colored children and young people will get some inspiration and some encouragement from seeing the pictures of Colored men in our windows but they will only be depressed and discouraged when on every hand they see white men's pictures stuck up in Colored folks' homes.

All day long our children sit in school and every book they read is illustrated with the pictures of white men and when they leave school must they be confronted with the faces of white men in their parents' homes? This is not a political matter. If we were supporting Judge Quin we would still argue against our people filling their windows with his pictures. Think it over.

THE CONCEPTION OF A NEGRO

The Negro World 9/24/21

With my face towards the East I behold the sun rising in effulgent splendor and beauty; brighter and brighter grows that blazing, orb, chasing away the shadows of darkness with its piercing shaft of light higher and higher, with more sublimity and astonishing grandeur it mounts the glorious arc of heaven until sitting upon its throne in mid-heavens, crowned with nature's own glory, there it sits a resplendent ball of fire ruling sole emperor of day. Oh, sun, thou heavenly messenger to the son of men, thou obeyest thy Master's will, high in the vault of heaven thou shinest throughout the day, illuminating the world with thy unsurpassable light, cheering the dwellers of this mundane sphere, fertilizing the field with thy penetrating raps, flashing thy glad message to suffering humanity, and working in conformity with nature's divine laws. Then when evening approaches, heralding the goddess of night with all the attendants of her nocturnal court, I saw thee sink into the golden west a wonderful ball of awe-inspiring fire. I knew thou only sunk from my sight to take up thy eternal rounds in another world according to the fixed laws of nature; for thy light shall never cease to shine. Oh, sun, until the eternal laws of nature are dissolved.

With all this wonderful display of nature surrounding me, with all the wonderous works of God visible and invisible, the Caucasians would inculcate me with their poisonous serum of inferiority because I am a Negro. Wickedly they would force their damnable and abominable creed upon me, keeping the Bible before my eyes, but crushing the very consciousness of the eternal God from my soul, sinking me deeper and deeper into the unfathomable depth of despair from whence they sincerely hope I shall never arise to assert my racial integrity, but to accept the brand of racial inferiority they lovingly placed on my brow.

Well may the angels in heaven weep at human fallacy. From whence cometh this arrogant assertion of the Caucasian race, which said the Negroes are inferior to their brothers of fairer hue? On what foundation do their wise men form their conclusions? Surely not from the works of Almighty God or from the Negro's past achievement as the impartial pages of history have recorded them. No, not from these things, but from their own perverted system of reasoning. Must I accept the white man's soul-debasing doctrine of inferiority? Must I cease to struggle for freedom and liberty and bow beneath the yoke of industrial slavery which is sinking me into the lowest depths of hell? Forbid it, Almighty God, that I, a Negro, endowed with reasoning power and understanding should commit such a grievous crime against my soul and posterity!

Ah, when I behold nature descend and wrap the earth in her sable curtain of night, and the stars appear one by one, illuminating the vast concave of heaven, diffusing myriads of lights in the starry regions of pace, in silence I contemplate the mystery of God. With awe I gaze at the immensity of space stretching far away into illimitable regions. In the stillness I heard the voice of my reasoning power speaking to me, telling me I am a man, affirming my oneness with God and all the innumerable host of heaven. Awake, ye trampled sons of Ham, from your baneful slumber! Ye are men. Cast your eyes around the vast creation of your loving Creator. Bow in adoration to the Supreme First Cause from whence ye at first originate! Worship the God of nature, who condemns a man not because his color is black. Bow not to a fiery, revengeful God, but drink from the divine source of wisdom. Drink, I say, and learn the mystery of being. Then tell unto the world ye are men, and the listening forces of nature shall resound the bold assertion throughout the spacious courts of the universe, and with triumphant shout the answer shall come back to you, "Ye are men!"

JOSEPH S. THOMPSON,
A Member of the U. N. I. A.
Havana, Republic de Cuba.

HOWARD UNIVERSITY AND THE NEW NEGRO

The Negro World 9/24/21

THERE are two reasons why the doings and happenings of Howard University are watched with intense interest by thoughtful men and women of color. In the first place, Howard University is the most powerful institution in the country that is directly concerned with the higher education of the Negro. In the second place, Howard University is under federal control. The appropriation to maintain it comes from Congress. The direct and seeming management of it is by a Board of Trustees. But the indirect management of it is under the Secretary of the Interior, a member of the President's Cabinet.

Since Howard University is largely supported by Congress and since it is under the partial supervision of a member of the President's Cabinet, it is largely a government institution. And the attitude of Congress and the Presidential Administration towards it is closely observed, because it is believed that such attitude reflects the attitude of Congress and the administration towards the higher aspirations of the Negro. Just as straws indicate the way the wind blows, so Howard University is regarded as indicating the changing attitude of the country towards the brother in black. Consequently, any rumors concerning the forces in the national capital and in the country, which believe in the curtailment of the Negro's educational and economic opportunities, civic privileges and political rights, having their hands on the throttle valves of Howard University, would naturally cause grave alarm in Negro circles and disturb the peace of mind of those black folk who earnestly desire a man's and not a monkey's chance in life.

The Caucasian presidents who have come to Howard University during the past twenty years have more or less been influenced by the Bourbon atmosphere of the national capital. Dr. G. Stanley Durkee, the present president, has introduced some innovations which on the whole have met with approval and others which have met with disapproval. His breaking up the faculty ring which controlled Howard University and which prevented the coming of brilliant and energetic men to the university and suppressed them when they did come, on the whole met with approval. His reputed attempt to demote two able men on the law faculty of manly character and long and faithful service, his cavalier treatment of a dean whose teaching, addresses, books and pamphlets had helped to make the university popular and his reading the riot act to three other professors, whose intellectual ability and scholarship is unquestioned, brought considerable criticism upon him and his advisors, one of whom was believed to be his secretary-treasurer. As we have never met Dr. Durkee personally and have never heard him preach or lecture, we cannot speak with what the philosopher Kant would call apodictic certainty regarding his personality and temperament. All we know about him is the rumors and gossip that we have heard. We would judge, though, that he is a well meaning man who has been well advised in some respects and ill advised in other respects. What is more vital is that the white and colored trustees treat with consideration those men on the faculty who have not worshiped the golden calf or bowed the knee to Baal, but have remained true to the light of reason and the promptings of conscience and at the same time bring Howard in touch with men who represent modern ideas in philosophy, psychology, sociology, ethnology, theology, medicine, law and science.

As we are not in the confidence of the trustees nor the counsels of the university, we are unable to say what will be done in the near

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future regarding the law school faculty. The Executive Committee will probably, though, settle the library question next Friday, and probably in accordance with pressure which is reputed to have been brought to bear on President Durkee by certain politicians. The country will then have an opporunity of seeing how the powers behind the throne in the university on the hill reward scholarship, manliness of character, long and faithful service and loyalty to the ideals and traditions of the Alma Mater.

During the past score years every time a president of Howard University resigns or contemplates resigning, talk arises regarding a colored president.

Should Dr. Durkee resign and accept a diplomatic position, Prof. Kelly Mliler might not have the chance for succession which his brilliancy and long and faithful service to the university deserves. He has taken the middle of the way course and so has wholly pleased neither the radicals or conservatives. He is not apparently in high favor with the old Booker Washington machine, which is now well oiled, is running smoothly and all powerful in the affairs of Howard University. He has, of course, never enjoyed the full confidence of the radicals. After the first meeting of the Niagara movement in Niagara Falls in the late summer of 1905, Prof. Miller was told that the radicals would make him president of Howard if he would subscribe to the radical program. But he declined. Had he accepted the proffer of support he might long ago have been at the head of the institution. But on the other hand, he might have been forced to resign his professorship and head a propaganda movement, as did Dr. DuBois. So Prof. Miller should not be blamed for acting on the principle, "A bird in the hand is worth two in the bush." He is a philosopher rather than a propagandist. As such he has ably interpreted the higher strivings of the Negro.

The whites on the Board of Trustees would much prefer Hon. Emmet J. Scott to a more independent thinker, but they will hardly force him on their colored confreres who appreciate his ability but distrust him, as becomes plainer every day. Dr. W. E. B. DuBois has the required scholarship and culture, but is not a good mixer and too much of an aristocrat. Hon. Archibald H. Grimke has the necessary combinations of qualities, but has passed the three score and ten mark. Bishop John Hurst has the necessary executive and administrative ability, the required manliness of character, but would probably not exchange the security of his position of bishop of the A. M. E. Church for the insecurity of the presidency of Howard University. What other dark horses would be groomed and trotted out we do not know. Ultimately some man of color will arise who will tower above his fellows like Saul by reason of his superlative qualities of mind, heart and soul; and then Howard will have a Negro president.

The main question is not whether Howard University have a white or Negro president, but whether the president be a liberal and broad gauged man, who would appreciate the men on the faculty, who have given their lives to the university, permitting them to function as men rather than automatons and at the same time welcome into the university men of brains, character, energy and courage, who would bring fresh ideas and infuse new life into the great school. The Negro race has already suffered too much from leaders and Caucasian friends, who have pitched the key note of its aspirations and achievements too low. The leaders whom the New Negro, awakened by the World War, will follow, and the friends he will trust are those who see him a human being created in the Divine image, made of the dust of the earth, but breathing the breath of a spiritual life and becoming a living soul.

The type of Negro portrayed in Brother Gardner's celebrated Limekiln Club, where Pickles Smith, Giveadam Jones and Raspberry Johnson orate and philosophize, the happy-go-lucky Topsy, the lamb-like Uncle Tom, portrayed in Harriet Beecher Stowe's epoch-making book, are rapidly dying out. Yes, the old type Negro is rapidly passing away. The old order is passing away. The New Negro is rising with his face turned not toward the setting sun of slavery, with its antiquated beliefs and superstitions, but toward the east, where the day is breaking and where the dawn of the twentieth century is beginning to reveal a new heaven and a new earth. The Negro with whom the twentieth century will have to deal with is not the Negro of the Limekiln Club and Uncle Tom's Cabin, but the young Negro whose face is turned towards the rising sun, and who is endeavoring to enter into the spiritual and material inheritance of the human race, looking up to the stars and feeling his kinship with the Divine.

W. H. F.

THE NEGRO AS A MODERN LITERARY SUBJECT

For some few years writers in The Saturday Evening Post and Collier's Weekly have reaped comfortable checks by writing stories in which the colored man is depicted in a more or less amusing form. There is a distinct difference noted in the form of the stories now and those of fifteen, even ten years ago. The writers have taken cognizance of the passing of the Uncle Sambo-Old Mammy type of colored person, and depict the modern young Negro, with all the up-to-date improvements in dress, slang, manner, automobile, even aeroplane attachments. But the caricature remains the same. Doctors, lawyers, professional men and women speak a dialect that is fearfully and wonderfully made. College graduates shoot craps, (in that, however, they are merely keeping up with their white brothers) but these colored educated men revert to the lowest as soon as they are released from the restraint of academic halls. Soldiers decorated with the Croix de Guerre are ignorant of the reason for the honor. The highest society among these colored folk is employed in domestic capacities in the kitchens and yards of the white people, and not even the best of them can get very far along in business or profession unless sponsored by some white person, suspiciously like the generous master of ante-bellum fiction.

That these stories, while being in some respects true to a kind of life among our people, are a sad travesty on the best efforts of the Negro to lift himself is a painful fact that galls those of us who are trying to work out the salvation of the race along the lines of reward for merit, recognition of educational qualifications, differentiation in class and disapproval of wrong doing among our own people. The average white person will tell you that these stories are faithful photographs; he knew such and such a man or woman who worked for him, and acted and talked exactly so, or he spent a few weeks in the South and met all the servants of his host; or he was born in the South and played with little colored boys after school, and they talked and acted just that way. That is the distress of it all—that it is easier for the white man to pretend to believe that all Negroes are like the travesties in the weekly papers, than it is to acknowledge the—to him—bitter fact that class distinctions exist among us as among all races, nations and groups of people.

In this connection it will be interesting for the reading public among us to note what a writer in the Century Magazine will do with the problem he has set himself in the serial now beginning, "Birthright." T. S. Stribling, the author of the first novel on the life of the Negro to run in a high-class magazine, announces himself a southerner by birth, training and education. It is understood that he is of Norwegian descent. In that case he brings to the exposition of his subject a certain clarity of vision and ability to pierce below the surface usually denied to the man of purely southern extraction and forbears. Certainly Mr. Stribling's style has all the pitiless, photographic fidelity of the Norwegian novelists, with their stark realism and bitter pessimism. He has set himself a tremendous problem; he has started well without sickly sentimentalism, cheap, flavorless wit, or outworn traditional point of view. Let us hope that whatever may happen to the hero, Mr. Stribling will maintain the dignity of his beginning, and the grim satire of his side glances at the white life that flows coterminously with the black stream which he is aiming to depict.

HENRY FORD AND THE JEWS.

Some years ago, the Birth of a Nation made its appearance in this country as a direct attack upon the American Negro. At least it was accepted among Negroes, and there were not a few whites who took the same attitude. Despite the opposition of the colored population, aided to some extent by a sympathetic word from many of the whites, the Birth of a Nation went on its way, spreading deadly poison against the colored Amerian.

In the same decade, another serpent has appeared. But this time the object of attack is not the Negro. It is refreshing to note that the Negro has escaped at least one national assault. This new criticism is directed against the Jews. The chief factor responsible for the attack is said to be Mr. Henry Ford, the great automobile king. It is said that Mr. Ford is financing the Dearborn Independent, a publication, so far, devoid to what is termed an exposure of the Jews and their systematic program of monopoly in the mercantile world. It requires little read ing of the Dearborn Independen to impress one that the attack is of great significance, and is intended to awaken a renewed opposition to the Jews. The articles are evidently prepared with some skill, and the data used discloses some study of the subject.

The alleged reason for the at tack by Mr. Ford, if he is respon sible for the attack, is the refusal of some Jews to aid Mr. Ford in his recent effort to raise several millions of dollars to be used in his business. The purchase of the Detroit, Toledo and Ironton Railroad by Mr. Ford seems to fix the origin of his dislike for the Hebrew financiers. It is said the Hebrews attempted to embarrass Mr. Ford and his gigantic industry when they found that he needed such a huge loan. Perhaps we shall have to await a detailed report of the incident before the facts are known.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 14

Racial Consciousness 1921

HOW THE NEGROES OF DEMERARA PROGRESS

Negro World 4/23/21

Sitting on a Sunday afternoon in January in one of the public gardens of Georgetown, Demerara, I heard the sound of hymn singing coming from the public cricket ground in the neighborhood. Crossing the road into it I found a gathering of two or three hundred colored men, all Negroes except for a score of two of East Indians, who stood at some distance apart. The singing by this time had ceased, and a colored man was addressing the crowd from a platform. The presence of a good many policemen, some of them mounted and all armed, as the police in Demerara invariably are, with rifles, was explained. The gathering was a meeting of a labor union. None of the speaking was revolutionary. It was merely such as may be heard from labor leaders of the moderate type anywhere. The only thing surprising about the proceedings was that between two speeches the chairman gave out the hymn "From Greenland's Icy Mountains," which those laborites, led by a brass band, sang very heartily indeed to the well known tune. The proceedings closed with the Doxology; after which the first verse of the National Anthem was sung, both led by the band. A picturesque touch was imparted to the proceedings by an intimation that another meeting would be held in a hall at 8 o'clock; the intimation closing with the appeal: "Come one, come all, without money and without price."

A polite young Negro (good manners are universal in those parts) told me a good deal about this labor union and explained the absence of East Indians by the information that they had a union of their own.

At the present moment, when there is more or less talk about the future of the West Indies, the Negro question comes to be of the first importance. The early colonists imported enslaved Negroes from the West Coast of Africa, and in doing so they, for good or evil, determined the racial future of the West Indian islands and of British Guiana. White people with reasonable precautions can live in the islands and even in British Guiana, indeed vital statistics show that they live as healthy lives as the Negroes, but the Negroes are there, and they are steadily increasing in number. Their standard of living is low and inexpensive, and white people cultivators of small holdings could not compete with them. They already in most of the islands outnumber the whites by ten to one, and in some of the islands the population is dense. The population of Barbados, for instance, is now nearly 1,150 per square mile. Less than 100 years ago they were the goods and chattels of their white owners. It is alleged that their civilization is superficial, and they would relapse into barbarism, if they were left to themselves. It is certain that those who escaped during the slave period and took refuge in the bush have so reverted. There are about 20,000 to 40,000 bush Negroes (their number is not definitely known), the descendants of escaped slaves, in the back woods of Dutch Guiana, who live much as their ancestors lived on the Congo. On the contrary, some of the leading professional men in Demerara are Negroes, and those who have had the advantage of over 100 years of freedom and the education which freedom has given them are on a totally different plane from the bush Negroes. In truth, the progress they have made in less than 100 years is probably as great as that made by any other race in a like period in the records of civilization.

There are still white people in the West Indies who say that their liberation was a mistake. On the other hand, a frank vindication of the Negro is to be found in a recent issue of the Magazine of the Royal Agricultural and Commercial Society of British Guiana. It contains the following: "Anything of a pettifogging nature is too repulsive to him; hence he is of no use as a small shopkeeper. His want of thrift very often is the result of his large-heartedness. There is very little about him that is mean or stingy. He spends largely, and has an open purse for those in distress. He is it that keeps alive the very merchants and tradesmen who abuse him, and he is the main support of the Christian churches in the colony."

The sons of Japheth have always found support in their oppressive dealings with the sons of Ham, in the comprehensive curse of Noah, but they forget that the patriarch had just made the fatal discovery which brought so much shame on himself and has entailed so much misery on his descendants when he let himself go so recklessly. He was a Jew and a Pharisee at this: "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise," and the sons of Japheth, and even the sons of Shem, in their exclusive pride, may yet find that they have something to learn from the despised sons of Ham. At all events Laborist Negroes in British Guiana are probably the only Laborists who intersperse the proceedings of their meetings with the singing of hymns and close them with the Doxology, an example which might be followed with much profit not only at Labor meetings but, for that matter, at many other meetings as well. A profound piece of wisdom was contained in the saying of an ancient writer that it is "where there is no vision the people perish."—The Glasgow Herald.

PRESIDENT OF NATIONAL URBAN LEAGUE OBJECTS TO LABEL "NIGGER BRAND"

Negro World 5/14/21

April 29, 1921.

Messrs. Charles & Co.,
44 East Forty-third Street,
New York City.

Dear Sirs: I notice that you are selling dates in boxes upon which is pasted the label, "Nigger Brand." I have been for a number of years a patron of your very excellent establishment, as had my father before me. It does not seem to me possible that this label, which is offensive to something like twelve million of the population of the United States and a considerable group of their white sympathizers like myself, can add greatly to the selling merit of the excellent dates contained in the boxes; and I am wondering if you would not make an attempt to have this changed, either by the importer, or whoever is the responsible persor.

I feel that we owe it to our country to try to eliminate the very petty details which make friction.

Very truly yours,
L. HOLLINGSWORTH WOOD.

CHARLES AND COMPANY,
New York City.
April 29, 1921.

Mr. L. Hollingsworth Wood,
20 Nassau Street, City.

My dear sir: We are in receipt of yours of the 29th and in reply would say that we personally did not know that we were carrying a brand of dates labeled "Nigger Brand," and we think your criticism is perfectly just and we are surprised that our buyer should have carried goods bearing a label of this kind.

They are about sold out and no more will be taken in stock.

We are passing your letter along to the concern we purchase through and we hope they will take it up with the foreign shipper, as it naturally will be an offensive label to Americans.

Sincerely regretting the circumstances, we are, yours very sincerely,
CHARLES AND COMPANY,
per H. W. Charles.

THE EVENING POST.

Louisville News. 2-3-21.

Last week The News expressed the opinion that The Evening Post is the fairest of the local dailies and urged our readers to take the Post since it behooves every intelligent person to read at least one daily paper.

On Monday of this week the Post expressed satisfaction over our suggestion and went on further to say it proposed to support other movements for the benefit of "the negroes" such as a swimming pool, etc. That is very good. But right now, The News would like to ask the Post and all other fair-minded white people, regardless of politics, to support a movement to place Colored physicians in control of the Colored ward of the City Hospital. Surely, that is a fair suggestion. In St. Louis, Kansas City, Atlanta, Paducah and other cities the Colored wards of the City Hospitals are in charge of Colored doctors and nurses.

The Post further states that the Colored people of this city would do themselves a great good by dividing in politics.

That is a matter for politicians and the editor of The News is not a politician.

THE NERVE OF THE DAILIES.

Louisville News. 2-5-21

Last week in referring to a Colored woman who had gone on the the bond of her husband, the evening Post used the word, "negress." In The Times a few days later an article telling of a 110-year-old Colored man the word "darkies" was used.

These terms are insulting to Colored people. The editors and writers on these papers know they are distasteful to Colored people and yet they constantly use them.

It all goes to show the contempt these publishers have for a large proportion of their readers.

The Post and The Times boast to advertisers of their circulation. They get business and make money on the size of their circulation which is boosted to a great extent by Colored subscribers.

It is not too much to say that Colored people furnish 35 per cent. of the circulation of each of these papers. In other words if every Colored man and woman should cease taking these papers their circulations would drop 35 per cent. and their value as advertising mediums would be cut accordingly.

No advertising solicitor on either of these papers says to the advertiser: "Our circulation is 50,000, 35 per cent, of which is composed of 'negresses' and 'darkies.'"

To the contrary, he argues his paper has a circulation of 50,000, all of which is made up of money-making, money-spending people who are home people and good livers.

Yet in their news columns these papers spread prejudice, foment trouble between the races, libel and ridicule the Race and insult 35 per cent. of their readers at every opportunity.

This is some nerve, this is real gall.

We do not know whether to commend The Times and The Post for having such a nerve (and this goes for the Louisville Herald, too) or to condemn the easy-going Colored people who buy these papers, boost their circulations and build their businesses, and yet meekly bear their contumely and contempt.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 14

NEGRO ARTISTS AND THE PHONOGRAPH COMPANIES

Cleveland Advocate 2/19/21

On the heels of the announcement that the Pace Phonograph Company of New York City had been organized to reproduce records of Negro music with Negro voices exclusively, news comes from New York City, that two large white phonograph concerns have served notice on The Pace & Handy Music Company that it need not expect any more of its published music to be reproduced by them, if the Pace & Handy Company intended to enter the record-producing business. While the names of the companies have not been made public, it will nevertheless be understood that American leaders in "big business" will brook no competition, even in a legitimate way, if the skids can be successfully applied to the would-be competitors.

It is true that all of the present phonograph concerns confine Negro artists—when sparingly used—to the rendition of jazz, blues and plantation melodies, exclusively; and no opening is given to our artists of higher musical attainment to "tryout." Despite the fact that records of our leading artists—who compare favorably and even surpass many of the lesser stars of record fame—would be bought, at least by the millions of Colored citizens, the big phonograph concerns have shut them out.

Another interesting phase of the situation is, that Colored people are larger buyers, pro rata, of "canned music" than any other group in the country, and, accordingly, it ought to be considered a necessity by the phonograph companies to give Negro artists, who "measure-up," a chance. Be it noted, moreover, that artists of all other races are listed in the record line-up. The larger companies even reproduce records in foreign languages for the edification of the foreign-speaking element of the country.

Further, regardless of the buying power and practice of the Negro, there is hardly a Negro journal that receives advertising from the phonograph companies. Except for the few dealers in Colored districts who feel constrained to patronize our newspapers, there is "nothing doing" for the Negro in the way of "drawback" from the companies with which he spends his money. And now the riot act has been read to Pace & Handy because they have had the temerity to attempt the reproduction of records of Negro artists.

Instead of "picking a quarrel" with Pace & Handy, the big phonograph concerns might with good judgment select some Negro artists for record production; advertise the records in Negro journals, and compete in a legitimate way with the new concern.

The day for humoring the man who uses "a black-jack" is past.

STOP LAYING YOUR SHORTCOMINGS ON THE "WHITE FOLKS" AND PRODUCE SOMETHING.

Times Plaindealer 2/26/21

One of our representatives, while passing through Arkansas, sent us the following story with the request that it be given publicity:

> "Special to the Plain Dealer: Dr. B. L. Underwood, a colored physician, was forced to pack his trunk and leave Brinkley, Arkansas, and return to Nashville, Tennessee, because the white drug stores would not fill his prescriptions."

It is not uncommon for white merchants in the South to deny Negroes the treatment, privileges and courtesy extended members of other races, even when being supported almost solely by Negroes. As a result of such conduct, Negroes throughout the South are waking up and learning some sense. Never before in the history of the South has there been such an increasing inclination among Negroes to support their own enterprises. Right in this thriving little town of Brinkley, Arkansas ,there are four grocery stores, undertaking establishments, cafeterias, carpenter shop, and, with few exceptions, all lines of business owned, operated and supported by Negroes. and all of them are doing rushing business. If these enterprises are being supported solely by the Negroes, it is quite evident that a Negro drug store would receive the same support. The fact that the white druggist would not fill his prescription is no excuse at all for a Negro physician to "pack his trunk and go."

The time is here when Negroes must produce and be willing to sacrifice and deny themselves, if necessary, in order to lay a firm foundation upon which a race may safely build and quit placing all their shortcomings on the "white folks."

MISS STIRLING IS MISTAKEN.

Louisville News 2/26/21

A reader of The News brought us a clipping from "Ann Stirling's Column" in the Evening Post in which "questions concerning social customs, mental and moral problems, the duties and pleasures of man and womankind are discussed."

There are so many fool questions asked in this kind of column in the different papers that we never read them, unless we have the "blues" and want to laugh a bit. But this particular clipping is interesting not so much because of the answer. We omit the sillier part relating to the propriety of the questioner's calling on a girl, how long he should stay, etc. And get down to the less sill part of his letter. It reads:

> Should a white man or lady, or even a boy or girl, call a Colored person a nigger? Don't you think it is wrong? The lady whom I was with on Sunday called a little Colored girl a "nigger," and I told her she should not say that. She got angry. Do you think I did right? I have no intention of begging her pardon, because I know she was wrong; don't you think so? Aren't Colored people as good as the white ones? What makes white people dislike a Colored person? K. J. D.

> "Nigger" is a common and familiar term used in addressing or speaking of a negro. The word is a colloquialism and is found in the dictionary, so it is not wrong to use it, although the term "negro" is more dignified. If you had spoken to the lady kindly perhaps you would not have aroused her anger; but, even so, it is not becoming in a boy to correct an older person. You should apologize to her. You are mistaken in supposing that all white people dislike all Colored persons.

We take issue with Miss Stirling. Nigger is never right, never correct, never proper—only inasmuch as any other insulting epithet may be right, correct or proper.

If a person of breeding and culture can find it in keeping with that breeding and culture to use any other vulgar term then that person may with equal propriety use the term "nigger" in speaking of or to a person of color.

Dictionaries do not give words their value or proper use—in the last analysis words are made proper and correct by the use and meaning given to them by persons of culture and refinement which, of course, includes intelligence.

The editor of this paper has had varied associations with "white" people, as a menial, in business dealings and as man to man and he has never yet come in contact with a man or woman who had breeding and culture and refinement who used or gave the least evidence of the thought of using the word "nigger."

It is an epithet, and an insult and "Miss Stirling" is mistaken in saying it is not wrong to use it."